REVISTA INTERAMERICANA DE BIBLIOGRAFÍA

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VOLS. I-XXXII (1951-1982)
CON ÍNDICES DE AUTORES

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CATALOG OF ARTICLES,
REVIEW ARTICLES, AND BOOK REVIEWS IN
VOLS. I-XXXII (1951-1982)
WITH AUTHOR INDEXES

INTER-AMERICAN REVIEW OF BIBLIOGRAPHY



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INTRODUCTION

This *Catalog* comprises the contents of 32 years of uninterrupted service of the *Inter-American Review of Bibliography* (*IARB*) to the development of the social sciences, the humanities, and bibliography, in Latin America and the Caribbean.

The various contributions published in *IARB* during that extensive period reflect the extraordinary evolution achieved in research and the growing quality of what has been published, as a result of that evolution.

We wish to affirm that the intention and the spirit which inspired the creation of *IARB* in 1951, of widely disseminating the bibliography of the region, has been its constant goal. Faithful to its initial purpose, but, at the same time, responsive to the challenge posed by the incessant development of human knowledge and research at the service of progress, since 1979 *IARB* has widened its scope in order to offer greater information of a bibliographic and multidisciplinary nature. We wish to point out especially the addition of the permanent bibliographic sections--recent articles, doctoral dissertations recently completed in U.S. and Canadian universities, publications of the Congress of the United States relative to Latin America and the Caribbean, and research in progress and completed--which together with the other regular sections--articles, book reviews, recent books, and OAS publications--constitute helpful aids for students and scholars interested in the Western Hemisphere.

This *Catalog* includes the articles, review articles, and book reviews published from 1951 to 1982 in *IARB*, whose 32 volumes comprise a total of 122 numbers (1951 to 1957, the first epoch, 22 issues; 1958 to 1982, the second epoch, 100 numbers). The articles and review articles are classified by subject. When an article, by virtue of its content, may be classified under more than one subject, it is included under the subject with which it bears closer affinity. The book reviews are listed alphabetically by book author and the reviewer appears in parenthesis. The bibliographical references in this section appear in the following order: (1) volume, (2) number of issue, (3) year, and (4) page numbers. This compilation is complemented with an index of authors of articles and review articles, and an index of book reviewers.

We would like this *Catalog* to be a living testimony of our gratitude to the contributors, collaborators, and former editors of *IARB*, who through the years lent their efforts to make this journal an efficient vehicle in the development of studies and research on Hemispheric topics in the social sciences, the humanities, and bibliography, in this and other continents.

THE EDITORS

INTRODUCCIÓN

Este Catálogo compendia la producción de 32 años de ininterrumpido servicio de la Revista Interamericana de Bibliografía (RIB) al desarrollo de las ciencias sociales, las humanidades y la bibliografía en el área de América Latina y el Caribe.

Las diversas contribuciones publicadas en la RIB durante tan extenso periodo reflejan la extraordinaria evolución experimentada en las investigaciones y la creciente calidad de lo que se ha publicado como consecuencia de esa fecunda evolución.

Podemos afirmar que la intención y el espíritu que inspiró la creación de la RIB, en 1951, de divulgar ampliamente la bibliografía de la región, ha sido su norte permanente. Fieles a ese propósito inicial, pero también sin dejar de responder al reto que presenta el constante avance del saber humano y la investigación al servicio de ese progreso, desde 1979 la RIB amplió su enfoque para ofrecer una mayor información de carácter bibliográfico y multidisciplinario. Señalamos especialmente la incorporación de nuevas secciones permanentes de referencias bibliográficas --artículos recientes, tesis doctorales recientemente completadas en universidades de los Estados Unidos, publicaciones del Congreso de los Estados Unidos atingentes a América Latina y el Caribe, e investigaciones en curso y terminadas-- que junto con las otras secciones tradicionales --artículos, reseñas de libros, libros recientes y publicaciones de la OEA-- constituyen auxiliares útiles para los estudiosos e investigadores interesados en esa área geográfica.

Este Catálogo se refiere a los artículos, artículos críticos y reseñas de libros publicados desde 1951 hasta 1982 en la RIB, cuyos 32 volúmenes comprenden un total de 122 números (1951 a 1957, primera época, 22 números; 1958 a 1982, segunda época, 100 números). Los artículos y los artículos críticos están clasificados por materias. Cuando por su contenido el artículo puede clasificarse en más de una materia, se incluyó en aquella con la que guarda mayor afinidad. Las reseñas de libros están clasificadas alfabéticamente por autor y entre paréntesis se indica el nombre del reseñador. Todas las referencias numéricas en esta sección están en este orden: 1) volumen, 2) número de la entrega, 3) año y 4) número de páginas. Esta compilación se complementa con un índice de autores de artículos y artículos críticos y otro de reseñadores de libros.

Deseamos que este Catálogo sea testimonio vivo de nuestro reconocimiento a todos los autores, colaboradores y anteriores editores de la RIB, que a través de los años aportaron sus valiosos esfuerzos para que esta publicación fuera un vehículo eficaz para el desarrollo del estudio y la investigación de temas americanos de las ciencias sociales, las humanidades y la bibliografía, en este y otros continentes.

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LA ORGANIZACIÓN DE LOS ESTADOS AMERICANOS

La Organización de los Estados Americanos (OEA) es la organización regional más antigua del mundo, ya que se remonta a la Primera Conferencia Internacional de Estados Americanos, celebrada en Washington, D.C., de octubre de 1889 a abril de 1890. En esta reunión se aprobó la creación de la Unión Internacional de Repúblicas Americanas. La Carta de la OEA se suscribió en Bogotá en 1948 y entró en vigencia en diciembre de 1951. Posteriormente la Carta fue enmendada por el Protocolo de Buenos Aires, suscrito en 1967, el cual entró en vigencia en febrero de 1970; por el Protocolo de Cartagena de Indias, suscrito en 1985, el cual entró en vigencia en noviembre de 1988, y por el Protocolo de Managua, el cual entró en vigencia el 29 de enero de 1996. En 1992 los Estados miembros suscribieron el Protocolo de Washington, cuya ratificación por parte de dos tercios de los Estados signatarios está pendiente. En la actualidad la OEA tiene 35 Estados miembros. Además, la Organización ha otorgado categoría de Observador Permanente a más de 40 Estados, así como a la Unión Europea.

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The Organization of American States (OAS) is the world's oldest regional organization, dating back to the First International Conference of American States, held in Washington, D.C., from October 1889 to April 1890. This meeting approved the establishment of the International Union of American Republics. The Charter of the OAS was signed in Bogota in 1948 and entered into force in December 1951. The Charter was subsequently amended by the Protocol of Buenos Aires signed in 1967, which entered into force in February 1970, by the Protocol of Cartagena de Indias, signed in 1985, which entered into force in November 1988, and by the Protocol of Managua, which entered into force on January 29, 1996. In 1992, the Member States signed the Protocol of Washington, which is pending ratification by two thirds of the signatory States. The OAS currently has 35 Member States. In addition, the Organization has granted Permanent Observer status to over 40 States, as well as to the European Union.

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INTRODUCCIÓN

Este *Catálogo* compendia el contenido de la *Revista Interamericana de Bibliografía* (*RIB*), desde el volumen XXXIII (1983) hasta el volumen XLII (1992). Incluye: artículos y artículos reseñas, comentados; reseñas de libros, y tesis doctorales completadas en universidades de los Estados Unidos y algunas de otros países.

Estas distintas secciones están ordenadas alfabéticamente por autor. Cuando hay más de una contribución de un mismo autor, las entradas siguen el orden cronológico. Se incluye además un índice de los reseñadores de libros.

Las referencias al número de la *RIB* y a las páginas que abarca cada entrada, están registradas en este orden: número del volumen, número de la entrega, año, y páginas que comprende.

Cuantitativamente, la década que abarca este *Catálogo* incluye las referencias a 193 artículos y artículos reseñas, 642 reseñas de libros y 3654 tesis doctorales. Otras secciones permanentes de la *RIB*, no incluidas en este *Catálogo*, brindan una selección de "Artículos Recientes," "Publicaciones del Congreso de los Estados Unidos sobre América Latina y el Caribe y, dos veces al año, se incluye la sección de "Investigaciones en Curso." Para el período que precede a este *Catálogo*, se publicó en 1983 el *Catalog of Articles, Review Articles, and Book Reviews in Vols. I-XXXII (1951-1982) with Author Indexes.*

Deseamos que este *Catálogo* represente el profundo agradecimiento de los editores a los autores y reseñadores que aportaron su saber y dedicación profesional a través de las páginas de la *RIB*. Con ello se confía contribuir de alguna manera a la difusión de las ciencias sociales y las humanidades, y especialmente su desarrollo bibliográfico, en el área de América Latina y el Caribe.

Los Editores
Junio 1994

INTRODUCTION

This *Catalog* comprises the contents of the material published quarterly in the *Inter-American Review of Bibliography* (*IARB*), from volume XXXIII (1983) to volume XLII (1992). It includes: articles and review articles, annotated; book reviews, and dissertations.

These sections are arranged alphabetically by author. When there is more than one contribution by the same author, they are arranged chronologically. An index of book reviewers is also enclosed.

The references to the pertinent issue of the *IARB* are arranged as follows: volume, number of issue, year, and page numbers.

Quantitatively, this *Catalog* includes the references to 193 articles and review articles, 642 book reviews, and 3654 dissertations. Not included in this *Catalog* are these two regular sections of the *IARB*: "Recent Articles," "Publications of the Congress of the United States about Latin American and the Caribbean," and "Research in Progress" (which appears twice a year). For the period that precedes this *Catalog*, in 1983 a *Catalog of Articles, Review Articles, and Book Reviews in vols. I-XXXII (1951-1982) with Author Indexes* was published.

We would like this *Catalog* to express the deepest gratitude of the editors to the authors and book reviewers who in this decade contributed their valuable scholarly efforts to our journal, for the development of the social sciencies and the humanities, as well as the bibliographical field, in Latin America and the Caribbean.

The Editors
June 1994

ARTÍCULOS Y ARTÍCULOS RESEÑAS
ARTICLES AND REVIEW ARTICLES

Adorno, Rolena. "Colonial Spanish American Literary Studies: 1982-1992," XXXVIII:2, 1988, 167-176.

Written midway between the publication of Tzvetan Todorov's *The Conquest of America* (1982) and the Columbian Quincentenary of 1992, this essay takes stock of the methods and issues found in new studies that affected the colonial literary field in the early 1980s. Principal among them are the works by Todorov, Beatriz Pastor, Octavio Paz, and Ángel Rama. The author argues that these works all point to the increasingly interdisciplinary character of studies of Spanish American colonial literature and culture, a richer development of synchronic depth in such studies, and more complex considerations of the problems of literary subjectivity therein.

Agosín, Marjorie. "Ausencia y presencia en *Catalina* de Elisa Mújica," XXXVIII:4, 1988, 513-516.

Al comienzo de su trabajo la autora destaca que la narrativa de las colombianas no ha alcanzado la difusión que se merece, tanto en Colombia como en el resto de América Latina. Achaca la responsabilidad por esta situación de "minoridad" a la falta de acceso a la prensa y al hecho de que la cultura esté dominada por un molde patriarcal.
Publicada en 1962, la autora señala que *Catalina* obtuvo el premio *Esso* en Madrid, haciéndose predominar el valor mujer escritora sobre el valor literario. De todos modos, la obra no disminuye en significación y la autora destaca su propósito de contribuir a darla a conocer en la novelística femenina latinoamericana.

Agosín, Marjorie. "Aproximaciones a la novelística chilena: 1970 hasta la época actual," XXXIII:2, 1983, 198-206.

Estudio general dedicado a las novelas chilenas de mayor importancia y su contribución a la narrativa chilena actual. Se utiliza 1970 como fecha clave dentro de la panorámica de la narrativa chilena ya que fue en ese año donde se gestaron numerosos cambios políticos y sociales. Las novelas y novelistas incluidos se estudian dentro de un contexto histórico-social y se examinan sus obras basándose en estas coordenadas. Entre algunos de los novelistas estudiados se incluyen a: José Donoso (*El obsceno pájaro de la noche, Casa de campo*),

Enrique Lafourcade (*Palomina blanca, Budha y los chocolates envenenados*), Fernando Alegría (*El paso de los gansos, Coral de guerra*), María Luisa Bombal (*La historia de María Griselda*), Cristián Hunneus (*El rincón de los niños*). Este artículo trata de equilibrar a autores de renombre y a los más nuevos.

Agosín, Marjorie. "Marta Brunet: A Literary Biography," XXXVI:4, 1986, 452-459.

Provides brief biographical observations of the Chilean novelist Marta Brunet (1897-1967), from her early rural environment of southern Chile to her experiences in Buenos Aires as the Chilean Consul, and in Montevideo as cultural attaché, city in which she died.
The focus of her life was always literature and culture. The author reviews her literary production, beginning in 1923 with *Montaña adentro*, and ending in 1962 with the novel *Amasijo*; describing the nature and atmosphere of her works, their diverse characters, and the evolution of her narrative throughout the years, which not only included novels, but also short stories and stories for children. Her early works reveal an intense identification with rural life, but throughout the years her feminine characters assumed a more liberated attitude in a male-dominated society.

Agosín, Marjorie. "Isabel Allende: *La casa de los espíritus*," XXXV:4, 1985, 448-458.

Este ensayo explora las características esenciales de las protagonistas femeninas que configuran la trama central de esta novela. Por medio de estas protagonistas, se observa la situación de la mujer a través de la historia chilena a principios de siglo, como también durante la época del gobierno popular de Salvador Allende hasta el gobierno fascista del general Augusto Pinochet. Dedica especial atención a la caracterización de Clara del Valle y el motivo de su voluntario silencio, indicando que el tan "mentado silencio femenino no forma parte de la pasividad en la mujer," sino que es una forma de evadirla.

Agosín, Marjorie. "Mujer, espacio e imaginación en Latinoamérica: dos cuentos de María Luisa Bombal y Silvina Ocampo," XLI:4, 1991, 627-633.

En este ensayo se postula el concepto de que los espacios arquitectónicos están profundamente ligados a la condición de la mujer latinoamericana y sus formas de habitarse, de incrementarse.
Se estudian dos textos capitales, *La última niebla* de María Luisa Bombal y "La casa de azúcar" de Silvina Ocampo. En ambos observamos como estas autoras han configurado un espacio mítico en sus respectivas narrativas para describir la condición de la mujer, sus modalidades y más que nada, su encierro.

Agosín, Marjorie. "*La mujer desnuda* o el viaje decapitado: un texto de Armonía Somers," XLII:4, 1992, 585-589.

Este texto estudia en forma detallada uno de los más alucinantes de la narrativa uruguaya. Se analiza el trabajo de Armonía Somers donde cuenta de un viaje simbólico e imaginario de la protagonista a través de un espacio alucinador y revelador del prejuicio en torno a la condición femenina.

Arciniegas, Germán. "Cien años de esperanzas," XXXIX:4, 1989, 439-442.

En una breve nota, este distinguido escritor colombiano reseña históricamente la evolución del sistema interamericano y la influencia que sobre él ejerció los Estados Unidos, desde los años de la independencia hasta que en 1948 se estableció la Organización de los Estados Americanos. Considera que la misión de esta Organización es hacer "una afirmación definitiva de la independencia de América."

Arpini, Adriana, and **Liliana Giorgis.** "El Caribe: 'Civilización' y 'Barbarie' en Hostos y Martí," XLI:1, 1991, 49-62.

Los escritos de estos pensadores, surgidos como respuestas a situaciones concretas, son expresiones discursivas que permiten acceder a la conflictiva realidad caribeña finisecular; cuyas peculiares características impiden asimilar el proceso socio-histórico antillano al que tuvo lugar en la América continental.
La dicotomía categorial "civilización-barbarie," perteneciente al universo discursivo epocal, es susceptible de resemantizaciones y contraposiciones en cuanto a su significado, revelando la presencia de enfrentamientos sociales.
Tal dicotomía se presenta como constante en la producción hostosiana, aunque está sujeta a resemantizaciones vinculadas con las modificaciones en la valoración del proceso socio-histórico. Así, al plantearse la necesidad de ruptura, "barbarie" es sinónimo de esclavitud social y política, mientras que "civilización" es sinónimo de libertad e independencia. Son equivalentes a "orden" y desorden," respectivamente, ante la necesidad de alcanzar la organización nacional.
Para Martí la oposición se da entre la "falsa erudición" y la "naturaleza." De su obra surge una posición crítica con respecto a los postulados civilizatorios, que se manifiesta en la inversión de los contenidos valorativos de las categorías en cuestión. Muestra el grado de "barbarie" existente en pueblos que han alcanzado alto nivel de "civilización' y destaca, también, 'la cultura' que subyace a la "barbarie," relativizando así ambas categorías.

Arrastía, Hebe Viglione de. "Población e inmigración: producción historiográfica en la provincia de Santa Fe, Argentina," XLII:3, 1992, 489-500.

Este artículo trata de esclarecer algunos aspectos de los estudios que sobre el tema de la inmigración masiva a la provincia de Santa Fe, Argentina, se realizaron en los siglos XIX y XX, y sobre todo en la segunda mitad del siglo XIX, cuando tomó cuerpo en el pensamiento de la época la realidad del inmigrante y su inserción en aquel medio.
Este repaso bibliográfico de obras consideradas principales para la problemática de la inmigración en Santa Fe, pretende mostrar la necesidad de revalorizar lo publicado, comenzando por establecer algunas generalizaciones temáticas con una adecuada base de apoyo comparativa en las fuentes respectivas. A la valiosa información bibliográfica que proveen las notas se agrega una bibliografía adicional.

Avellaneda, Andrés. "*Hispamérica*: sus primeras cincuenta salidas," XL:1, 1990, 3-38.

Brinda una completa y altamente informativa exégesis de los primeros cincuenta números de *Hispamérica*, fundada en 1972 por el Profesor Saúl Sosnowski. El autor organiza su análisis en dos partes: la percepción de la literatura hispanoamericana tal como surge de las contribuciones literarias publicadas en la revista y la literatura según sus críticos. En la primera parte analiza seis secciones de *Hispamérica* considerando el género narrativo y las nacionalidades de los autores, las entrevistas, un agrupamiento casi generacional de los autores de acuerdo a las décadas de nacimiento, la literatura de mujer, y otras colaboraciones incluidas en las secciones Testimonio y Documentos. En la segunda parte -la literatura y sus críticos- predomina el género narrativo del que se provee un balance numérico, mientras la poesía figura con un menor peso crítico.
Otros trabajos se analizan desde una variada perspectiva, como ser la narrativa y la crítica feminista, las consideraciones crítico-teóricas y la orientación metodológica de los ensayos y las notas. El autor afirma que *Hispamérica* ha contribuido al desarrollo literario y cultural de América Latina "más allá de la esfera erudita propiamente dicha, algo que muy pocas publicaciones académicas de cualquier continente han podido exhibir orgullosamente entre sus logros." Se incluye un índice de los 592 trabajos publicados en los primeros cincuenta números, clasificado por secciones y dentro de cada una alfabetizado por autor.

Ball Jr., Richard E. "The Contrast of Light and Shadow in Baldomero Lillo's Poetic Vision of Hell," XXXIX:3, 1989, 329-333.

Focusing on the work *Sub-terra*, published in 1904, this article analyzes the stories of the Chilean writer Baldomero Lillo, describing the plight of the coal

miners in his country. This narrative is categorized as Social Realism in the naturalist style of that epoch, but the author also considers them artistically elaborated. Focusing on Lillo' literary technique to use the contrast between light and shadow, the author applies it to Lillo's writings. Darkness and shadow—*sombras* and *tinieblas*—in the miner's world, only reinforce the idea of suffering and tragedy.

Bandara, Samuel B. "Philip Freneau: First American Poet to Write About the Caribbean," XXXVI:2, 1986, 151-179.

An exploratory study of twenty two of Philip Freneau's poems written in or connected with the Caribbean and identified here as his "Caribbean poems." Freneau is described as the first American poet to have written about the Caribbean. These Caribbean poems are listed in the chronological order of their appearance in published versions, and each poem briefly examined as it appears in the sequence. A brief sketch of the poet's life with references to his visits to the Caribbean introduces the list of poems. Freneau's involvement in the political conflict between Thomas Jefferson and Alexander Hamilton, the expression of that conflict through the *National Gazette* edited by Freneau and the *Gazette of the United States* on the other side—a journalistic engagement that contributed much to the early development of the two major political camps in American politics—are discussed. Freneau's Caribbean poems are seen as the expression of the poet as "the apostle of the religion of nature and humanity," one of the four distinct roles identified by Harry Hayden Clark as helpful in grouping Freneau's poems for purposes of study. His voice as heard in some of these poems is seen to be one of the earliest raised against slavery, and the poem "To Sir Toby. A Sugar Planter in the Interior of Jamaica..." (1792) historically significant as "one of the earliest contemporary accounts" to record with strong feeling and disapproval the lot of the poor slave in Jamaican plantations of the time.

Beer, Gabriella de. "Narrativa y periodismo en *Morir en el golfo* de Héctor Aguilar Camín," XLII:2, 1992, 215-221.

En *Morir en el golfo* (1985) Héctor Aguilar Camín se vale del periodismo y de la ficción para contar la historia contemporánea de México. Al hacerlo, ofrece una obra absorbente donde mantiene el interés del lector por personajes ambivalentes y por una trama casi detectivesca donde abundan las referencias a figuras y lugares conocidos del México actual.
La novela, posterior al período estudiado por John S. Brushwood en *La novela mexicana (1967-1982)*, comparte varias características señaladas por él: (1) la metaficción en la que el autor observa su propio acto creativo, (2) el predominio de la capital y (3) la identidad inestable de los personajes.
Desfilan por la novela figuras de la política mexicana contemporánea y se

evidencia a lo largo de ella el oportunismo, el enriquecimiento personal, el control de los jefes y la naturalidad del soborno y de la violencia. En *Morir en el golfo* Aguilar Camín entrelaza la realidad y la ficción para dejarnos un relato ágil y verosímil donde muestra su habilidad como narrador.

Beezley, William H. "In Search of Everyday Mexicans in the Revolution," XXXIII:3, 1983, 366-382.

This article tries to evaluate the Mexican Revolution's impact on the lives of ordinary Mexicans. Thus, instead of concentrating on the leaders of the early revolution, personified by Francisco Madero, who represented the Mexican bourgeoisie, the author explores what he calls the "small clues, the footprints" of the common people. Using three letters as example, dated 1909, 1911, and 1913, not only provides a background of the Porfirian system on the eve of the revolution, but also the popular struggle for bread and better working conditions. The author also refers to *corridos*, *calaveras*, and popular humor, as part of the Mexican revolutionary folklore, and cites how Pancho Villa's vulgarity gave him a common touch that the masses appreciated. "No traditional history or statistical survey," says the author, can express the feelings of the common people who sang a corrido that ended: "And the peaceful tortilla is all the poor man wants."

Bente, Thomas O. "*Cumandá* y *Tabaré* dos cumbres del indianismo romántico hispanoamericano," XLI:1, 1991, 15-23.

Se refiere al gaucho y al indio, como personajes marginados y folclóricos, en el movimiento romántico que nace en el Río de la Plata bajo la tiranía de Rosas, y muere vencido por el modernismo y el realismo que surgen. Este estudio analiza y compara dos obras salientes del indianismo: *Cumandá, o un drama entre salvajes*, del ecuatoriano Juan León Mera (1879) y *Tabaré*, del uruguayo Juan Zorrilla de San Martín (1888). La comparación enfoca tres aspectos salientes: presentación artística de la naturaleza, caracterización de los personajes indígenas y blancos, y contenido doctrinal o posición didáctica de cada obra. En este último aspecto, y aunque admiran lo indígena con curiosidad, por su raíz católica, esos autores sienten la necesidad de que lo indígena abra paso y ceda ante el avance cristiano.

Bertranou, Clara de. "Francisco Romero y el personalismo de Edgard S. Brightman," XXXVI:3, 1986, 324-332.

A partir de la influencia que el movimiento fenomenológico ejerció sobre los pensadores argentinos de la generación de 1925, se trata de indagar los lazos que Francisco Romero estableció con el personalismo norteamericano, especial-

mente con Edgar Brightman. Romero y Brightman coindicieron en señalar la valoración de la vida espiritual y la afirmación de la libertad como centro de la antropología filosófica para cuentas de lo humano. Sobre el particular, ambos se negaron a partir de esquemas conceptuales que predeterminasen la visión del hombre, por entender que la filosofía es esencialmente un método con el que tratamos la realidad, más que un campo de conclusiones sobre ella.
La inquietud por superar el materialismo disolvente y la minusvaloración del ser humano que las guerras mostraban fue el ámbito de encuentro entre ambos. La condición de americanos -en Romero por adopción-, el empuje de sus maestros y la reelaboración de sus ideas, debieron cumplir también su misión.

Bertranou, Clara de, and **Rosa Licata.** "Civilización y barbarie: de Manuel de Salas a Francisco Bilbao. Un panorama de la cultura chilena entre los siglos XVIII y XIX," XLI:1, 1991, 101-119.

El trabajo aspira a una historia de las ideas que sobrepase la continuidad indagatoria de las influencias, para hacerse cargo del relevamiento de los sujetos en la determinación de sus empresas. Dentro de este marco, Manuel de Salas (1754-1841) y Francisco Bilbao (1823-1865), chilenos propulsores del americanismo de la gran causa en el que la libertad se imponía sobre el orden, o por lo menos quedaba en relación de dependencia, son motivo de una lectura selectiva de las categorías de civilización y barbarie, al destacar sus dialécticas propiedades de fluidez e historicidad.
Se recogen las demandas de ambos escritores y sus distintos matices en el proceso histórico de la producción de sus discursos. Es decir, determinar cómo aprecian la discursividad social y desde dónde pretenden su regularización y a un mismo tiempo qué justifican y qué denuncian en las distintas etapas de su pensamiento.

Beshers, Olga Espejo. "Clarice Lispector: A Bibliography," XXXIV:3-4, 1984, 385-402.

After a short bio-bibliographical introduction on Clarice Lispector (1925-1977), the author includes a bibliography according to the following sections: 1. Works by Lispector (25 entries), 2. Stories by Lispector on anthologies (11), 3. Books and dissertations about Lispector (11), 4. Chapters and sections in books about Lispector (35), 5. Critical articles about Lispector (80), 6. Writings about Lispector: The woman, the reporter, the writer, interviews (15), plus one work in press. Most of the entries are briefly annotated.

Blacha, Noemí M. Girbal de. "Aportes bibliográficos para el estudio de un área marginal: el Gran Chaco argentino y la explotación forestal (1880-1914)," XXXIII:3, 1983, 331-354.

A partir del planteo de la definición de una "región marginal" en su acepción más amplia y del estudio de una actividad extractiva (forestal) típica de ese complejo territorial, se plantean en este artículo cómo analizar las causales que procuran una inserción de esa área espacial en el conjunto de la Argentina agroexportadora, plasmada por los hombres de la generación del '80, y la paradójica acentuación de esa marginalidad.
En tal sentido se presenta un listado de fuentes inéditas, bibliografía específica, publicaciones oficiales y periódicas -con una breve síntesis de contenido- para el estudio del problema. Dicha nómina se diagrama siguiendo las propuestas sugeridas para el análisis en dos subregiones características: la occidental (santiagueña) y la oriental cercana a las vías fluviales (Chaco santafesino). Se contemplan las siguientes fases: política (característica del período y de sus actores principales en el orden nacional y provincial), financiera (impuestos, capitales), económica (empresas, mercados, producción, transporte) y sociales (mano de obra, el obraje). Incluye una lista de repositorios argentinos donde puede consultarse la bibliografía y documentación referente al tema.

Blacha, Noemí M. Girbal de. "Política agrícola de los gobiernos radicales en Argentina, 1916-1930. Fuentes para la investigación," XXXVII:2, 1987, 160-189.

Es un proyecto de investigación que plantea el estudio histórico de la relación Estado-sectores productivos y de poder-agricultura, durante una etapa de cambios políticos (ascenso del radicalismo al gobierno), sociales (urbanización, migraciones internas y agudización de la "cuestión social") y económicos (fin de la expansión horizontal agraria; Primera Guerra Mundial, posguerra y crisis ganadera, descenso en los precios internacionales de los granos) para la Argentina.
Las propuestas de estudio, que pretenden delinear la política agrícola y sus alcances e inserción en la realidad agraria, giran en torno a: a) ideología, acción política y agricultura; b) coyuntura internacional y mercado interno; c) bases políticas y dirigencia del partido gobernante; la oposición; d) grupos de poder socioeconómico; e) sectores representativos de opinión.
Son estos planteos los que dan sustento a las hipótesis generales y operativas que se enuncian en este proyecto que incluye una completa bibliografía para llevar a cabo: 1) El planteo del problema y un estado de la cuestión; 2) El análisis general y de referencia sobre el asunto central de estudio; y 3) El abordaje de las hipótesis planteadas. En este caso se presenta y describe sustancialmente el contenido de: fuentes primarias (publicaciones oficiales, periódicas y de entidades sectoriales) y bibliografía específica de época y actual (1986).

Block, David. "Current Trends in Andean Scholarly Publishing: Ecuador, Peru, and Bolivia," XXXVI:2, 1986, 129-144.

Summarizes information collected from publishers and distributors of scholarly information resources from Ecuador, Peru, and Bolivia in 1985. It presents some characteristics of the trade common to all three countries—principally technological dependency, underdeveloped distribution systems, high levels of government participation—then describes in greater detail the operation of the trade in each country. Conclusions stress that despite the onset of serious economic difficulties in all three countries, especially in Bolivia, publishing remained remarkably resilient, but that a part of this resilience was attributable to the establishment of international research bureaus in the countries.

Boldori, Rosa. "Cronotopos y posmodernidad en la narrativa latinoamericana de los setenta," XLI:1, 1991, 24-31.

A partir de análisis efectuados sobre el *corpus* de 120 obras narrativas latinoamericanas de la década de los 70 se sintetizan rasgos caracterizadores comunes, aplicando conceptualizaciones de Vattimo y otros sobre la Posmodernidad, y se los relaciona con los *cronotopos*, según su concepto en Bakhtin. Se obtiene así el cuadro siguiente:

Categorías de la modernidad:	Cronotopos:
1. Estallido de las utopías	1. Visión fragmentaria del espacio-tiempo
2. Crisis de la conciencia histórica	2. Relecturas contratextuales de la historia
3. Disolución de la categoría de "lo nuevo"	3. Restauraciones, reiteraciones
4. Contaminación (según Vattimo)	4. Tensión integrativa hacia los tiempo-espacios y discursos de los medios de comunicación masiva

Se desarrolla sintéticamente cada una de las correlaciones de este cuadro, ejemplificando cada caso con algunas obras de los setentas. Se intenta diseñar cuál sería un *cronotopo* común al discurso narrativo de esa década: "una figura móvil, magna en expansión, discontinuo, con cráteres y zonas que ocasionalmente cristalizan en sistemas, para luego intersectar, expandirse...." Las tres invariantes de su posibilidad y permanencia serían: sincretismo, crisis, relatividad.

Bontempo, Marijosé Amerlinck de. "Los mayas de la Audiencia de Guatemala: una crítica de libros recientes," XXXIV:2, 1984, 289-301.

Revisa catorce libros de antropología e historia publicados durante la década de los setentas sobre la Audiencia de Guatemala, con especial interés en el conocimiento que aportan sobre los indígenas mayas que residen allí. En tres apartados se analizan las obras documentales y bibliografías, las obras históricas y las que se refieren a la situación actual, pero que tocan el tema como antecedente.
Se concluye que son pocos los estudios que directamente tratan sobre los mayas bajo el dominio español y menos los que analizan a grupos étnicos particulares y las relaciones que mantuvieron frente a españoles colonizadores. Asimismo, se plantea que existe poco diálogo entre los autores, lo que propicia el aumento de estudios de caso a expensa de aquellos que amplíen la comprensión de la evolución de la sociedad colonial. Finalmente, se critica el que no siempre se haga explícita la concepción teórica que guía cada estudio, lo que inhibe la discusión que permita el avance científico y el llenar las muchas lagunas que permitirían explicar la situación actualmente existente en el territorio que fue de la Audiencia de Guatemala.

Bradley, Peter T. "*Crónicas de Indias*: Some Recent Editions," XXXVIII:4, 1988, 499-512.

Presents an annotated list of the editions of the *crónicas de Indias* published in the 1980s, as follows: Collections of works and with anthologies; Project *Crónicas de América* by *Historia 16*, Madrid, which has already published forty volumes of complete texts in paperback format; recent editions by Alianza Editorial, Madrid, several of them refering to Columbus; Biblioteca Ayacucho, Caracas, where each volume includes an introductory study, text, chronology, and bibliography; two major works by Carlos Sáenz de Santamaría for the series "Monumenta Hispano-Indiana, V Centenario del Descubrimiento de América," published by the Consejo Superior de Investigaciones Científicas, Madrid; the "Biblioteca Clásicos del Perú, Ediciones del Centenario," produced by the Banco de Crédito, Lima, and other important works.

Brown, E. Leonard, and **Neil D. Snarr.** "Nicaragua: An Annotated Bibliography, 1979-1984," XXXVII:1, 1987, 18-49.

Includes works published on Nicaragua since the replacement of the Somoza government by the Sandinistas, in July 1979, to the end of 1984. It includes books, contributions from edited books, articles, and occasional papers published by research centers. In general, this bibliography contains works from scholarly sources. The arrangement is by author, alphabetically, and all the works were published in English. The contributions cited have not been

included on any ideological grounds. The authors sought to incorporate materials that focused on the social, economic, and political consequences of the Sandinista regime and its policies. Because of the international impact of the Sandinista Revolution, the authors state that it is being played on a stage "where the stakes are disproportionate to the actual size of the nation involved."

Bryan, T. Avril. "Gabriel García Márquez: Caribbean Perspectives of his Novels," XXXIX:1, 1989, 63-68.

Examines the Caribbean identity in the context of the novels of Gabriel García Márquez, and throughout a number of references to: linguistic aspects, physical descriptions, cultural and social perspectives of both the Hispanic and non-Hispanic Caribbean, religion, male and female sexuality, superstition, myth, politics, climate, topography and landscape. T. Avril Bryan contends that García Márquez's novels tell us not so much about Latin American and other Caribbean differences, as about Caribbean diversity.

Bulnes, Mabel Nélida Cernadas de. "Valentín Alsina: tierras e inmigración en Argentina," XLI:2, 1991, 288-305.

Hace un somero análisis de las ideas de Valentín Alsina entre 1852 y 1865 con relación a dos temas estrechamente vinculados a la modernización de la campaña argentina: la política de tierras y la inmigración. Dichos temas constituyen la materia central de los testimonios escritos por el autor que aquí se estudia: la memoria informativa que realizara cuando se desempeñó como ministro de Gobierno provincial en el año 1852 y el Código Rural de la provincia de Buenos Aires de 1865.
La importancia del primer documento radica en que constituye un programa de acción para las transformaciones que debían realizarse en dicho ámbito. El Código Rural, por su parte, así como otros instrumentos jurídicos concebidos por Alsina a lo largo de casi dos décadas de militante actuación política, tendieron a la reorganización, control y modernización de la campaña bonaerense creando un orden económico-social diferente.

Burgos, Fernando. "Exilio y escritura: *El jardín de al lado*," XXXVII:1, 1987, 57-61.

Se analiza la obra de José Donoso *El jardín de al lado* (1981), que en un primer nivel de lectura es una novela sobre los exiliados políticos en Europa y el terrible trauma de identidad en un ambiente impuesto abruptamente; un medio en el que la alternativa más inmediata parece ser la de la propia sobrevivencia.

El trabajo de Donoso presenta en sus personajes una depresión y un desencanto ante la naturaleza de un exilio exterior e interior, y el autor hace referencia a la mezcla de elementos perturbadores que asedian al narrador-escritor. Donoso incursiona en la experiencia del exilio como una forma de quiebra total del individuo y de cuestionamiento de la identidad. En suma, el exilio es caracterizado como una forma de cárcel, de extrañamiento y alienación, en el que la existencia pierde sentido para iniciarse en el sórdido y primario nivel de sobrevivencia.

Cabrera, Vicente. "Tortura en cámara lenta: Salvador Elizondo 'En la playa' y otras historias," XL:3, 1990, 394-399.

Con un estilo narrativo ágil, el autor comienza analizando el cuento "En la playa" del autor mexicano Salvador Elizondo. En esta obra el hombre devora al hombre, el más fuerte al más débil; es la caza humana motivada por un deseo de venganza. Elizondo hace una correlación entre la violencia y la tortura usando terminología cinemática, que es muy adecuada y útil para explicar este cuento y su carácter fílmico. Analiza las características de otros cuentos, pero vuelve a "En la playa," y juzga que Elizondo da a su arte una dimensión siniestra, de pesadilla. Vicente Cabrera entiende que este cuento es un juego raro y disparatado, y que más allá de él hay un fondo de obsesión y de muerte.

Cabrera, Vicente. "Modos de narrar y niveles de realidad en *¿Quién mató a Palomino Molero?*" XLI:4, 1991, 634-642.

Como muchas de las obras anteriores y posteriores de Mario Vargas Llosa, *¿Quién mato a Palomino Molero*? es un texto entretejido por una variedad de realidades contadas por múltiples voces narrativas y desde una gran variedad de perspectivas que hacen del texto novelístico un mosaico de ambigüedades. Esas realidades y esas voces a menudo se contradicen y se eliminan con la consiguiente desorientación del lector, de los personajes y del género mismo de la obra.

El libro sobre Palomino Molero, se supone ser, en principio, una historia del tipo detectivesco o policíaco que busca encontrar la llave del misterio sobre la muerte del protagonista, es decir, busca a sus autores y los motivos. Pero la llave nunca asoma. Parece que va a asomarse, pero de pronto se esfuma. Y el misterio se vuelve doblemente misterioso cuando, al final, toda pista o conjetura se hace leyenda o mito, es decir, se torna en otra realidad que contradice o niega a las anteriores. Al principio el lector tuvo una única pregunta ¿Quién mató a Palomino Molero? ¿el coronel Mindreau o Dufó? y ¿Quién mató a Mindreau? ¿Acaso se suicidó? Y ¿Quién mató a su hija? ¿Acaso el mismo padre? y ¿Por qué? Más que buscar respuestas, hay que trazar los caminos (posibilidades) de la configuración textual de la obra.

Cabrera, Vicente. "Refracciones del cuerpo y la palabra de Eva Luna," XLII:4, 1992, 591-615.

Eva Luna es la autobiografía de la protagonista, Eva Luna, concebida y escrita por ella y sobre ella. Pero es más, es escritura que se auto-escribe y auto-critica como vida narrada, como arte vivido e historia historizada. Es el recuento de la trayectoria vital y artística de Eva, desde los orígenes (de su madre, Consuelo) hasta la consolidación de sí misma—Eva—como persona madura e independiente, y como escritora consciente de su labor narrativa. En tal trayectoria hay hitos claves -claramente perfilados- que marcan el paso del tiempo: de la historia nacional o contexto, y de la edad (o historia) de la protagonista, a quien vemos nacer, crecer, movilizarse, desarrollar su espíritu, madurar y forjar su visión de sí misma y de su afición y oficio de escritora, cuentista o narradora de historias, la primera de las cuales -y la más notable- es la que tenemos en las manos. O sea que la novela es búsqueda y encuentro del ser en sustancia y oficio. Y es más, es espejo (o espejos) en el cual el texto-espejo se ve a sí mismo hacerse: 1) como texto que se lee; 2) como texto que se ve en pantalla; 3) como texto que se auto-teoriza; y, 4) como texto que se crea y recrea las (sus) posibilidades de su ser y no ser. Con estas cuatro imágenes, o categorías textuales, el texto se entreteje y entrelaza en la lectura del lector.

Carrillo, Germán D. "La parodia de la historia en *El general en su laberinto,*" XLI:4, 1991, 601-606.

Intenta demostrar que García Márquez, en una novela, ha logrado replantear con mucho éxito, el fascinante tema de Bolívar, que irónicamente la historia consagratoria no ha podido alcanzar a pesar de tantos enjundiosos estudios sobre el héroe. Se propone que el mayor mérito se debe en gran parte a su novedoso enfoque hermenéutico enmarcado aquí en una bibliografía ficcional, documentada hasta la nimiedad en extensas lecturas bolivarianas pero sin caer nunca en la tentación de hacer historia. De aquí surge una afortunada parodia en la que el personaje, bajado a la categoría de mortal, está provisto sin embargo de una inusitada humanidad.
Se demuestra que el Bolívar garciamarquiano convence y conmueve precisamente por su pequeñez y miseria, antítesis de lo heroico, chapaleando inútilmente en el laberinto de la total incomprensión de su causa, que pocos entienden y muchos intentan destruir en vida aún del gran hombre. Finalmente, García Márquez se vale de tres conductos preferenciales: la desmitificación inaudita del héroe convertido ahora en una conciencia ficcional, el viaje postrero desde Santafé hasta San Pedro Alejandrino visto como el descenso al infierno, imagen del laberinto y la paciente reescritura de esos ocho meses finales que es la novela en sí. El lector se convierte en el "testigo" de la destrucción del Bolívar histórico llevado por la asediante prosa del antihistoriador metamorfoseado en novelista.

Cervo, Amado Luiz. "A historiografia brasileira das relações internacionais," XLII:3, 1992, 393-409.

Os estudos de história das relações internacionais desenvolvidos no Brasil são primeiramente situados com relação à evolução dos mesmos na Europa, nos Estados Unidos e na América hispana. A semelhança está na transição que se opera no Brasil entre a história diplomática tradicional e a moderna história das relações internacionais. O precursor da moderna história das relações internacionais do Brasil foi Pandiá Calógeras, que escrevia por volta dos anos trinta. A criação do Instituto Rio Branco em 1945 deu novo impulso à pesquisa, porém a história diplomática que ainda se faria no Brasil, em razão da influência de Calógeras, iria ampliar os problemas e as variáveis explicativas, com relação a suas congêneres em outros países, embora fosse feita sobretudo por historiadores diplomatas.
Desde os anos setenta, quanto a pesquisa se desloca para as universidades, influências heterogêneas incidiram sobre os estudos, trazidas por jovens doutores formados na Europa e nos Estados Unidos. Mas uma consistente tradição de fazer estudos sobre a diplomacia, a política exterior e as relações internacionais do país, que remonta aos meados do século XIX, imprimiu à historiografia brasileira alguns traços próprios: mais distante da estratégia e da segurança, da guerra e da paz, mais próxima de questões que explicam o atraso e o desenvolvimento econômico.

Chang-Rodríguez, Eugenio. "Religión y revolución en Mariátegui," XXXIV:1, 1984, 72-88.

Explica cómo la religiosidad de José Carlos Mariátegui (1894-1930) orientó su tratamiento del factor religioso como fenómeno social y cómo en su madurez este escritor peruano, influido por Unamuno, Bergson y Sorel, identificó política y religión, señaló la trascendencia histórica de ésta y su función en la cambiante sociedad. Se señala que en Mariátegui la emoción religiosa es constante desde su infancia hasta su muerte prematura: guía su comportamiento y pensamiento político a tal punto que cuando abraza al marxismo lo adapta a su agónico existir y lo mueve a esbozar de modo anticipatorio algunos de los fundamentos sustentados después por los teólogos de la liberación.
El autor muestra cómo en Mariátegui su pensamiento político, en su último análisis, quedó subordinado a su concepción religiosa. Señala que su sistema de creencias está centrado en la fe en el éxito final de la revolución, todo lo cual le convence que la revolución final del hombre se llevará a cabo en todos los campos, desde el económico hasta el espiritual.

Chang-Rodríguez, Raquel. "Sobre un relato intercalado en *Primer nueva corónica y buen gobierno,*" XXXVII:1, 1987, 50-56.

La llegada de la escritura al Nuevo Mundo marcó un hito cultural. Entre otras características, las crónicas de escritores americanos presentaron el concepto andino de tiempo cíclico e incorporaron el desarrollo cronológico característico de la historiografía europea.
Felipe Guzmán Poma de Ayala fue un sagaz observador de la sociedad colonial y sus escritos sirvieron de puente entre dos orillas culturales. Se valió de la vida y trabajos de Cristóbal de León para mostrar la importancia de los indios andinos, la urgencia de cambiar radicalmente el orden colonial y el cabal significado de la escritura. *Primer nueva corónica* reitera las fallas de la administración colonial, puntualizando la transformación de los administradores peninsulares una vez que llegan a las Indias, y el consecuente engaño a la corona española.

Cherpak, Evelyn M. "Latin American Sources in the U.S. Naval War College's Naval Historical Collection," XXXV:4, 1985, 422-430.

Describes naval, military and diplomatic sources treating aspects of Latin American history and United States Latin American relations in the nineteenth and twentieth centuries located in the Naval War College Naval Historical Collection in Newport, Rhode Island, the reasons why these materials are important to Latin American scholars and information on access and finding aids.
The Naval Historical Collection contains the College archives, naval manuscripts and personal papers, oral histories and newspaper collections. Topics of interest to scholars include war plans for the Spanish-American War, the defense of the Panama Canal, intelligence reports on Latin America, the United States naval missions to Peru, Argentina and Brazil, conference proceedings of the Naval War Colleges of the Americas, revolutionary Mexico, Central America in the 1920s, the U.S. occupation of the Dominican Republic, FDR's Good Neighbor Policy and the Naval War College and the education of Latin American naval officers.

Cherpak, Evelyn M. "A Diplomat's Lady in Brazil: Selections from the Diary of Mary Robinson Hunter, 1834-1848," XLII:4, 1992, 617-634.

This article is a narrative interspersed with selections from the diary of Mary Robinson Hunter, wife of William Hunter, U.S. chargé d'affaires to Brazil, covering her residence in Rio de Janeiro from 1835-1848. Mary Hunter commented on all aspects of Brazilian life—climate, geography, politics, religion, slavery, the royal court, the foreign colony, food, crime, the U.S. Navy and diplomatic social life—during the Regency and beginning of the Second

Empire. Not an uncritical observer of her surroundings, she, at first, disliked living in Brazil, but as time passed she mellowed and found much to praise, including the civility and courtesy of the Brazilians. This is the only extant diary of a North American woman in Brazil for this time period. There is significant material on Dom Pedro II as well as slave life, work, festivals, crimes and punishments.

Chichester, Ana García. "Superando el caos: estado actual de la crítica sobre la narrativa de Virgilio Piñera," XLII:1, 1992, 132-147.

Estudia diferentes apreciaciones de la crítica literaria a la obra de este autor cubano. La autora traza las discrepancias en la interpretación de la obra de Piñera, señalando que cierta crítica o bien intentó situar su obra, desacertadamente, dentro de la vena de la literatura realista o la descartó como literatura "evasionista," reprobando en su escritura la influencia del grupo literario en torno a la revista *Orígenes* y de la literatura vanguardista. Se documenta, por otra parte, las valiosas aportaciones de la crítica más contemporánea a la evaluación de la prosa piñeriana. Las obras que se comentan incluyen narraciones de *Poesía y prosa, Cuentos fríos* y *El que vino a salvarme*, así como las novelas *La carne de René* y *Pequeñas maniobras*.

Child, Jack. "Antarctica: The South American Geopolitical Literature," XXXIX:1, 1989, 21-43.

Reviews and comments on geopolitical articles and books written by South American authors on the subject of Antarctica. The majority of this literature is of Argentine and Chilean origin, which is logical considering that these are the two countries closest to Antarctica, as well as the only two Hemisphere nations which claim sovereignty in Antarctica. Some Brazilian authors have also written on this subject, and to a lesser degree ones from Peru, Uruguay and Ecuador (the remaining Latin American nations with a presence in Antarctica). The geographic area covered is the so-called "South American Quadrant" of Antarctica extending from the Greenwich meridian to the 90 degree West meridian; the Quadrant is sometimes also defined in terms of the 1948 Rio Treaty boundaries. The article considers the geopolitical literature in four periods: "early" (up to the 1940's); "classical" (1940's and 1950's); "contemporary" (1960's to 1982); and "since the South Atlantic War" (1982-to date). Consideration is given to the geopolitics of possible exploitation of Antarctic resources, and to the implications of the post-1991 period when the Antarctic Treaty can be more easily modified.

Child, Jack. "The 1889-1890 Washington Conference Through Cuban Eyes: José Martí and the First International American Conference," XXXIX:4, 1989, 443-456.

A seminal moment in the history of the Pan American movement, and the Organization of American States, was the 1889-1890 First International American Conference, held in Washington (with visits to several other United States cities) over a six month period. The Conference had an unusual observer: the Cuban poet, writer and martyr José Martí, who left in his writings an extraordinary record of the official and extra-official activities of the delegates. José Martí spent most of his adult life in exile in the United States (1880-1895), and represented various Latin American nations as consul and delegate to international meetings; he was also a correspondent for various newspapers, most notably *La Nación* de Buenos Aires, which published many of his reports on the Conference. These reports stressed the gaps between the U.S. commercial goals in the Conference, and the ambivalence and concern of many Latin American nations over acceptance of a close relationship with their northern neighbor. But as the article notes, José Martí shows how "Ariel and Caliban came together and talked to each other in 1889-1890. They greatly increased their knowledge of each other in the six months of the First International American Conference. In the process they discovered that despite their differences, they shared a fundamental reality: our America."

Chocholous, Hebe P. de. "Argentina: necesidad de una bibliografía nacional," XXXVIII:1, 1988, 11-28.

La bibliografía es un auxiliar irremplazable para el desarrollo de la cultura y de la ciencia, por lo que se puede decir de ella que es un instrumento intelectual de primer orden. El trabajo bibliográfico de calidad es siempre importante, pero alcanza su mayor grado de desarrollo en la bibliografía nacional, testimonio de la actividad pensante de un país. Repasando la situación bibliográfica de la Argentina, se advierten numerosos esfuerzos realizados en este campo, pero no se ha concretado la tan necesaria bibliografía nacional. De ello se deriva una serie de situaciones adversas, que la autora examina. Hay distintas causas que explican esta lamentable carencia; causas que, en definitiva, se resuelven en una sola. Se ofrecen algunas propuestas que tienden a superar la situación expuesta.

Ciocca, María Inés Fernández de. "*Los recuerdos del porvenir* o la novela del tiempo," XXXVI:1, 1986, 39-51.

Presenta un análisis integral de la novela *Los recuerdos del porvenir*, de la escritora mexicana Elena Garro. La autora relata su argumento y examina la estructura de la novela y la técnica de Garro. Es una historia contada desde el

futuro y al hacerla a través de un narrador que sólo es memoria -el pueblo de Ixtepec- le permite evocar el pasado desde el porvenir. Ixtepec es "un sujeto múltiple y totalizante," donde domina un provincialismo hermético, con marcado prejuicio racial, anti-indígena, donde existe una profunda brecha de clases y una actitud inerme ante la violencia.
Todos los actos de los personajes sirven a un destino comunitario, pero la historia de Ixtepec es la de un gran fracaso. Por ello la autora advierte que en *Los recuerdos del porvenir* Elena Garro emite un enjuiciamiento velado pero profundo de la Revolución Mexicana y del fracaso de sus objetivos, reflejado en el pesimismo y desencanto de la monótona existencia interior de Ixtepec.

Ciria, Alberto. "Elite Culture and Popular Culture in Argentina, 1930-1955," XXXVII:4, 1987, 501-516.

Deals mainly with issues surrounding *popular culture* in Argentina between 1930 and 1955, with occasional references to *elite culture* (fiction, essay, for example). After some definitional considerations, commercial radio and its growth are analyzed: relationships with professional sports (soccer), *novelas* (daily soap operas), tango shows, the politicization of radio under Peronism (television after 1951 is briefly examined, too).
Commercial cinema is highlighted, with different industrial patterns before and during Peronism, *vis-à-vis* typical genres like tango melodramas and middle class comedies.
After a synthesis of the development of the independent theater movement, the article winds up considering two crucial components of Argentine popular culture: tango and soccer. The conclusions schematize some patterns of the period, with specific emphasis on the conflict between *populist* culture (official Peronism) and *liberal/left* culture, and the still urgent task of producing a working synthesis of the two.

Ciria, Alberto. "La historia argentina en el teatro de Roberto Cossa (a propósito de *Angelito*)," XLII:4, 1992, 577-583.

El dramaturgo argentino Roberto Cossa ofrece en muchas de sus obras diversas formas escénicas de tratar los hechos de la historia nacional en relación con sus personajes. Partiendo de *Angelito* (1991) el artículo ilustra esas variaciones con referencia a los siguientes textos: *La pata de la sota* (1967), *El viejo criado* (1980), *Ya nadie recuerda a Fréderic Chopin* (1982), *Los compadritos* (1985) y *El sur y después* (1987). Respectivamente, se analiza la cabalgata teatral que reflexiona sobre el presente a partir de la historia del último medio siglo; la historia argentina como telón de fondo; las resonancias verbales o auditivas de sucesos históricos que llegan al escenario; la metáfora histórica que conecta tramas individuales con un pasado sin elaborar; el "teatro histórico" que cuenta una historia ficticia pero basada en hechos verídicos; y la "historia teatral" donde el autor expone

su ideología socialista-humanista por medio de personajes simbólicos que apelan a la memoria colectiva de los espectadores.

Ciriza, Alejandra. "Civilización y barbarie. Descriptiva y proyecto en el discurso político ecuatoriano," XLI:1, 1991, 82-100.

Este trabajo procura dar cuenta de las inflexiones producidas en el discurso político ecuatoriano en el período que va de 1750 a 1890 a través de los escritos de Eugenio Espejo, Vicente Rocafuerte y Juan Montalvo. Al interior de la matriz ilustrada se producirán el discurso autonomista de Espejo, el independentista de Rocafuerte, y el discurso que podríamos llamar de la emancipación mental de Montalvo. El desplazamiento de los elementos articulatorios del discurso de la categoría de razón en Espejo, a las de libertad-igualdad en Rocafuerte, para desembocar en la categoría de orden en el discurso montalvino, da cuenta de las variaciones de las condiciones políticas de producción del discurso, y de la posición de los enunciadores al interior de la conflictividad social.
Así, el proyecto del precursor, centrado en la categoría de razón, implicaba un programa de crítica de los prejuicios ligados a la necesidad de expansión de las luces del siglo. La colonización de los prejuicios ha de ser también reforma de las costumbres, de allí que la oposición fundamental sea ilustrados serviles. Para Rocafuerte, en cambio, la difusión de las luces destructora de prejuicios señala, para América, el tiempo de la libertad.
La emergencia de la plebe americana produciría un severo quiebre en la matriz ilustrada. La categoría articulatoria del discurso montalvino sería la de orden, un orden que habría de sustentarse en una moral de origen sobrenatural marcando además, el desplazamiento de la política a la ética como problemática central del discurso.

Cobo Borda, Juan Gustavo. "*Cien años de soledad*: un cuarto de siglo. Creación y crítica," XLII:3, 1992, 411-420.

Evoca los orígenes de esta obra señera de Gabriel García Márquez (GGM), desde su primera edición publicada por Editorial Sudamericana, en Buenos Aires, en 1967 y otros ecos literarios que provocó su aparición en aquel momento y en años sucesivos. La capacidad de síntesis de Juan Gustavo Cobo Borda lo engloba con acierto: "Es el Tercer Mundo que ha encontrado por fin su vocero imaginativo." A la nota del autor le sigue una bibliografía selectiva, de acuerdo al siguiente orden: La biblioteca de Macondo, Primeras ediciones de algunas obras de GGM, Libros sobre GGM, Volúmenes colectivos sobre GGM, Artículos en libros, y Algunas entrevistas con GGM.

Cobo Borda, Juan Gustavo. "Gérman Arciniegas: el coloquio americano," XL:4, 1990, 530-536.

Presenta una visión integral de los escritos de Germán Arciniegas, que equivale a un cálido repaso mental de las 53 obras del escritor colombiano. "Tuvo la virtud de sintetizar," afirma Juan Gustavo Cobo Borda, "dentro del animado y pintoresco espectáculo de su prosa, siempre alerta ante el mundo, algunas ideas elementales pero sugestivas sobre lo que América era, había sido y debía ser. Parecen ideas simples, pero su reiteración a lo largo de años y páginas, nos permiten ahora asumirlas como parte de un estimulante coloquio americano." Esta nota es una de las tres publicadas "En celebración de Germán Arciniegas," en ocasión de celebrar su 90o. aniversario. Para las otras dos notas, véase Uslar Pietri, Arturo, y Zuluaga, Conrado.

Cohen, Howard R. "The Theme of Decay in García Márquez's *El coronel no tiene quien le escriba*," XL:2, 1990, 189-193.

The purpose of this article is to discuss examples of decay in the novel as well as its effect on the moods, thoughts, and feelings of despair of their characters. This theme is found in other narratives, but here decay invades the poetic atmosphere and lends it a morose quality. Decay functions on three metaphorical levels throughout the novel. The first level relates to the decay of the body, the second is mythological and is concerned with the eternal return of the seasons and the cyclical nature of time. The third is sociopolitical and relates to the milieu of the inefficient government, powerless to achieve change. The time frame of the novel, October-December, was properly chosen, for it allows Gabriel García Márquez to use rain as a symbol of decay.

Corvalán, Graziella. "La educación formal en el Paraguay desde la perspectiva de género," XLI:4, 1991, 607-626.

Analiza la relación mujer y educación formal en el Paraguay desde dos perspectivas: 1) la mujer como objeto y sujeto de la investigación educativa realizada en el Paraguay en las dos últimas décadas, y 2) la participación de la mujer desde una visión de género en el sistema educativo. El objetivo principal de la autora es ofrecer una revisión del rol de la mujer dentro de la educación formal, que sirva de punto de partida para la reforma educativa en el nuevo Paraguay, después de treinta y cinco años de dictadura y oscurantismo.
Sostiene que es necesario socializar la idea de la educación como mecanismo funcional para el desarrollo socioeconómico y el bienestar de la mujer, corrigiendo la tradicional concepción de la educación como elemento de prestigio y movilidad social. Esto se concreta con transformaciones prioritarias en cuestiones como el material didáctico, la filosofía de la educación en general, una formación docente adecuada a las necesidades del país, la funcionalidad de los

programas y un esquema de sensibilización "cultural," a fin de erradicar antiguos mitos sobre las diferencias de los sexos.

Cruz, Jorge. "Índice del Suplemento Literario de *La Nación*, de Buenos Aires, 1940-1944," XLII:1, 1992, 3-82.

En su informativa introducción, Jorge Cruz, Jefe del Suplemento Literario del diario *La Nación* (fundado en 1870), presenta una relación de los colaboradores argentinos y extranjeros que a través de las décadas contribuyeron con sus escritos a dicho Suplemento. El primer Suplemento Literario apareció el domingo 7 de marzo de 1920, y como un segundo hito se señala que en 1931 el escritor Eduardo Mallea tomó a su cargo dicho Suplemento, dirigiéndolo hasta 1955. En la primera publicación del Suplemento colaboraron, entre otros, el colombiano Baldomero Sanín Cano y el español Miguel de Unamuno. Cruz evoca los colaboradores y los temas salientes que desfilaron desde entonces por el Suplemento, con especial énfasis en la década de los 40. El Suplemento abrió sus páginas a pensadores, artistas, hombres de ciencia, muchos de ellos de fama mundial y ganadores del Premio Nobel. A continuación esta nota incluye el índice del primer lustro de la década de 1940, clasificado alfabéticamente por autor, en tres categorías separadas: Ensayos, Cuentos y Poesías.
Aunque esta información es de una época posterior al período que abarca este *Catálogo*, en el no. 1, vol. 44, de 1994, de la *RIB*, se incluyó un índice similar del Suplemento Literario de *La Nación* para el lustro siguiente, o sea: 1945-1949, también con una introducción de Jorge Cruz.

Cvitanovic, Dinko, and **Nilsa M. Alzola de Cvitanovic.** "Narración histórica, didactismo y expresión literaria en *La novia del hereje*," XXXVI:2, 1986, 145-150.

Cvitanovic, Nilsa M. Alzola de, and **Dinko Cvitanovic.** "Narración histórica, didactismo y expresión literaria en *La novia del hereje*," XXXVI:2, 1986, 145-150.

Los autores de este trabajo (investigador literario e historiadora) estudian la novela de Vicente Fidel López a partir de un marco teórico-historiográfico, afincado sobre todo en el romanticismo literario. La convivencia del elemento histórico con el literario responde a una intención deliberada de los autores. Ello se refleja en el prurito del detalle -que más de una vez suena a justificación retórica-, pero también en aspectos conceptuales de gravitante interrelación como, por ejemplo, la idea de "conseja," y en especial en la actitud del novelista, cuyo propósito didáctico como factor unitivo esencial se analiza sobre una base predominantemente textual.
Si bien la obra no carece de limitaciones en cuanto a una eventual aspiración de cultivar -incluso marginalmente- la ciencia histórica (lo mismo se advierte

en cuanto a sus cualidades estético literarias), la validez del "resultado" ha de buscarse principalmente en la genuina postura docente y en la laboriosa pero de todos modos creadora transmutación de lo histórico en ficticio.

Davidson, Russ. "Federico González Suárez: Bio-Bibliographical Notes," XXXIII:1, 1983, 13-20.

Of the many Latin American churchmen who have figured prominently in both matters of state and of the intellect, the Ecuadorian Federico González Suárez (1844-1917) unquestionably ranks among the most distinguished. Although he is best known for his historical works, especially his multi-volume *Historia general de la República del Ecuador*, his most original contribution was made as archaeologist and student of Ecuadorian pre-history. The biographical introduction is followed by a selected bibliography of González Suárez, limited in scope to his more important and influential publications, and anthologies of his literary and major religious writings. The titles of the bibliography were examined by the author in the Biblioteca "Aurelio Espinosa Pólit," in Quito, which holds what is probable the only such complete set of González Suárez's works found anywhere.

Davis, Harold Eugene. "Tradition and Traditionalists in Latin America," XXXVI:3, 1986, 298-314.

Beyond the accepted meaning of tradition and traditionalists, Harold E. Davis remarks that tradition includes the concept of memory, of an individual or society as a whole, of which historical consciousness is an important element. Applying his concepts to the Latin American scenario, the author evokes the many faces of tradition, such as Francisco Bilbao, of Chile, who considered the Spanish tradition an evil; or Bartolomé de Las Casas, who was also a traditionist in the sense that his Utopian proposal had its basis in the Christian tradition, and the defenders of the Spanish tradition, such as Lucas Alamán, José Manuel Groot, José Eusebio Caro, Diego Portales, Bernardo Pereira de Vasconcellos, Juan Manuel de Rosas, and Gabriel García Moreno. Davis reviews the cultural and indigenous traditions, as well as the traditions in plastic arts and architecture, in literature—from Andrés Bello to Ezequiel Martínez Estrada—and even in the roots of revolutionary politics, as attested by the indigenist and criollo elements of Latin American traditions.

Davis, Harold Eugene. "Simón Bolívar: Political Idealist or Realist?" XXXIII:2, 1983, 161-170.

The author attempts a reasoned and balanced resolution of the contradictions of elements of idealism and realism in the politics of Bolívar. Within these contradictions one sees the expression of the political aspects of the independence movements as well as a prescient view of the destiny of America as a whole. The mature Bolívar shows the disillusionment with the naive idealism emanating (sometimes) from the North American and French revolutionaries, characteristic of his times. Yet, even in the bitter sardonic language of his last days, his faith in the future of the Americas remains. He is not the class conscious son of a wealthy slave-owning family depicted in Karl Marx' defamatory article in the *American Encyclopedia*. But neither is he a visionary idealist. The obvious contradictions largely show the maturity of his thought, a maturity that does not fear philosophical contradictions.

Delpar, Helen. "Renegade or Renegenerator? Rafael Núñez as Seen by Colombian Historians," XXXV:1, 1985, 25-37.

A historical background of Rafael Núñez (1825-1894) is presented, followed by interpretations of Colombian authors over his role as president of the republic in four occasions (1880, 1884, 1886, and 1891), and the regime he created in 1886, which became known as the Regeneration. Although students of Núñez invariably devote attention to his intellectual and spiritual development, no systematic analysis of his thought has yet been made. The author points out the absence of a central depository of Núñez papers, most of which were destroyed, and the tendency to approach him from a biographical perspective instead of the political and cultural atmosphere in which he lived. Now writers of Liberal persuasion, as Indalecio Liévano Aguirre, have joined Conservatives in adhering to the Núñez myth. Hailed now as a "great statesman," the "black legend" portrayed on Núñez by some authors is fading into oblivion.

Dickenson, John P. "Henry Walter Bates and the Study of Latin America in the Late Nineteenth Century: A Bibliographic Essay," XL:4, 1990, 570-580.

H. W. Bates was an English naturalist of modest origins who spent eleven years in Brazilian Amazonia in the mid-nineteenth century. He is best known for his classic but still quoted book *The Naturalist on the River Amazons,* which provides a perceptive portrait of the landscape, wildlife and society of the region. His work as an entomologist yielded a collection of thousands of insects, many of them new to science, and his observations contributed significantly to the ideas of Charles Darwin. For almost thirty years after his return from Brazil he continued his work on insects, especially those of tropical America. In addition, as Assistant Secretary of the Royal Geographical Society, he helped to foster

further exploration of Latin America and the publication of the results of such travels.

Dölz-Blackburn, Inés. "Valorización y perfil de Violeta Parra a través de la prensa chilena, 1967-1990: una evaluación cronológica," XLI:3, 1991, 436-469.

La evaluación y el análisis de unos quinientos artículos de prensa sobre Violeta Parra entregan un perfil claro de su genio, figura y obra y hay una definición final de Parra mujer, artista, persona, amante, madre, folklorista y revolucionaria. Sin embargo, numerosos artículos sólo entregan detalles sensacionalistas sobre su vida y temperamento o se pierden en descripciones minuciosas de homenajes a su memoria. Esporádicamente se acentúan las contradicciones y se enuncian más preguntas que respuestas. Este tipo de tratamiento convierte lentamente el fenómeno Violeta Parra en mito y leyenda.
El ensayo consta de una introducción analítica y crítica basada en el material periodístico sobre Violeta Parra, seguido de una síntesis cronológica de ciento cincuenta artículos seleccionados como muestras representativas para ilustrar y documentar la discusión introductoria. Se incluyen las reseñas sobre libros de y sobre Violeta.

Dölz-Blackburn, Inés, and **Violeta Sulsona**. "Isabel Allende a través de sus entrevistas," XLII:3, 1992, 421-430.

Isabel Allende se nos revela en sus novelas, testimonios y entrevistas como una escritora comprometida, como un vocero de las problemáticas más importantes y cruciales de nuestra época. Su plataforma política, social y artística es expresada en este material con fuerza, claridad, elocuencia y valentía. Se pronuncia principalmente sobre derechos humanos, regímenes totalitarios, liberación femenina, "los desaparecidos," función del arte, el hombre en el mundo hispano actual, el futuro, el amor, y los Estados Unidos y sus minorías culturales.
El análisis y evaluación de sus comentarios delinean a la mujer, a la activista, y a la escritora. Nos encontramos ante un individuo libre y apasionado por la vida; ante un ser que se detiene reverente a contemplar el misterio y el poder de la palabra. Su lector y su oyente, parece decir Allende, deben no sólo escucharla, sino tomar una posición reflexiva y si es posible activa ante las problemáticas políticas, sociales, culturales y artísticas que expone. Generalmente lo consigue con la magia de su palabra y la convicción con que expresa *su* verdad.

Dorn, Georgette Magassy. "El archivo de literatura hispánica de la Biblioteca del Congreso," XXXIX:1, 1989, 50-62.

A partir de 1942 la hoy llamada División Hispánica de la Biblioteca del Congreso, en Washington, viene reuniendo un archivo multilingüe de grabaciones de las voces de destacados prosistas y poetas del mundo luso-hispánico y otros países del Hemisferio. El primer escritor que dejó grabada su voz fue el uruguayo Emilio Oribe. En 1961 el Archivo ya contaba con 218 grabaciones. Actualmente, los autores brasileños forman el grupo más numeroso. La División Hispánica contempla publicar una edición actualizada de la guía del Archivo, aparecida originalmente en 1974. El artículo también provee un listado, por país, de los casi 600 escritores que han registrado sus voces hasta la fecha de la preparación de este artículo.

Dorward, Frances R. "The Evolution of Mexican *Indigenista* Literature in the Twentieth Century," XXXVII:2, 1987, 145-159.

Evaluates the state of literary criticism on twentieth-century Mexican *indigenista* narrative prose as a whole, excluding studies of individual works or authors. In the light of what emerges, the outline of a new approach is offered, which the author hopes will afford a more satisfactory, all-encompassing evaluation of the *indigenista* genre in Mexican literature.
The author marks the span of Mexican *indigenista* literature in this century from Gregorio López y Fuentes' *El indio* (1935), to Rosario Castellanos' novel *Oficio de tinieblas* (1962). Reviews the emergence of *indigenismo* in the works by Gerald Wade and William Archer (1950), Manuel Pedro González (1951), and Aída Cometta Manzoni (1960), and the more detailed criticism in Mexican literature by César Rodríguez Chicharro, Warren Lee Meinhardt, Joseph Sommers, Antonio A. Leal, Donald Lee Schmidt, Marta Portal, Lancelot Cowie, and Judith L. W. Thompson, as well as Braulio Muñoz and Gabriella de Beer.
In order to remedy the much neglected *indigenista* short story, and to facilitate a more analytic overview of the evolution of twentieth-century Mexican *indigenista* fiction, the author postulates a pattern of development which includes the short story production, and an alternative to a monolinear chronological development.

Dos proyectos de singular significación: *Historia general de América. Historia general de Guatemala,"* XL:3, 1990, 428-439.

Divulga información sobre dos importantes proyectos dedicados separadamente a la historia de las Américas y a la de Guatemala. Sobre el primero provee datos sobre cómo se concretó una iniciativa ya expresada por Mariano Picón Salas en 1943. Esta obra es en gran medida el fruto de los esfuerzos relevantes de Guillermo Morón, a quien secundan los siguientes coordinadores: Mario

Sanoja (período índigena), Ricardo Zorraquín Becú (período colonial), Max Savelle (período colonial anglo-americano), Manuel Nunes (período colonial brasileño) y J.C.M. Ogelsby (período nacional). Hasta ese momento se llevaban publicados 20 volúmenes del total de 37 previsto.
Sobre el Proyecto de Historia General de Guatemala, se brinda información sobre el Consejo Académico de la obra, cuyo director general es Jorge Luján Muñoz, y se detallan los temas que comprende y los autores que participan en este proyecto, que se completará en cinco volúmenes y que cubrirá los siguientes períodos: 1. Introducción general y época precolombina, 2. Dominación española desde la conquista hasta 1700, 3. Desde el siglo XVIII hasta la independencia, 4. Desde la República Federal hasta 1898, y 5. Época contemporánea (1898 a la actualidad).

Echevarría, Evelio. "La novela indigenista hispanoamericana: definición y bibliografía," XXXV:3, 1985, 289-296.

Producto típico del idealismo del novelista hispanoamericano, la novela indigenista busca exponer la explotación e injusticia a que se ha sometido al indígena del continente. Esta novelística nació en 1904 con *Wuata Wuara*, de Alcides Arguedas y ya cuenta con más de ochenta años de producción constante. A pesar de ello no había sido estudiada en forma apropiada, en buena parte debido a que se carecía de una bibliografía que se atuviera a una clasificación definitiva del indigenismo. Muchos buenos estudios incurrieron en el error de incluir obras del indianismo romántico dentro del indigenismo militante. Por lo tanto, esta colaboración analiza las pautas de la novela indigenista propiamente tal y detalla a continuación las novelas hispanoamericanas que pertenecen a esta clasificación. La lista bibliográfica arroja un balance de 80 novelas de 54 autores, todas aparecidas entre 1904 y 1984.

Echevarría, Evelio. "La novela histórica de Chile: deslinde y bibliografía, 1852-1990," XLII:4, 1992, 643-650.

Aunque en bibliografías y en textos literarios sobre la novela chilena en general se repasan más de cien obras descriptas como *novelas históricas*, no existía hasta ahora un inventario bibliográfico de la novela histórica de Chile como tal. Ya que la novela de ese país había recibido inventarios completos de expertos como Raúl Silva Castro, Arturo Torres Rioseco y J. Zamudio, sólo quedaba la tarea de verificar cuales de aquellas novelas realmente merecían ser clasificadas como novelas históricas. La bibliografía comprende obras chilenas publicadas entre 1852 y 1990. Este inventario se realizó aplicando los estrictos cánones de escritores como Alejandro Dumas, Walter Scott y Alejandro Manzoni, y de críticos como Georg Lukács y Alfonso Reyes. Quedó demostrado que de 108 obras inicialmente acotadas como novelas históricas, solamente 65 pudieron

clasificarse dentro de la categoría. No se incluyeron las novelas biográficas (o biografías noveladas).

Elkin, Judith Laikin. "Building Bibliography: The Case of Latin American Jewish Studies," XXXVII:4, 1987, 473-479.

This study of Latin American Jewish populations offers a distinctive vantage point from which to analyze Latin American societies. But the bibliography has been scattered and control lacking. Problems arose from the fragmentation of source materials and the range of languages in which these are written. The usefulness of standard reference works has been limited by disciplinary boundaries between Latin American and Jewish studies. Compilation of an annotated guide to recent literature should enable scholars of both these fields to approach their subject from new angles of vision.
Scholarship on LAJ populations has been stimulated by the legitimation of ethnic studies generally, as well as by the emergence of centers for Jewish studies at US and Israeli institutions. Synergy generated by the Latin American Jewish Studies Association has led to the semi-annual publication of current bibliography in the association's Newsletter and sponsorship of the volume *Latin American Jewish Studies: An Annotated Guide to the Literature*, compiled by Judith Laikin Elkin and A.L. Sater (Greenwood Press, 1990).

Etchepareborda, Roberto. "La bibliografía reciente sobre la cuestión Malvinas (primera parte)," XXXIV:1, 1984, 1-52.

Etchepareborda, Roberto. "La bibliografía reciente sobre la cuestión Malvinas (segunda parte)," XXXIV:2, 1984, 227-288.

Este ensayo bibliográfico trata de presentar una visión de la producción escrita aparecida con posterioridad al inicio del conflicto armado entre Argentina y Gran Bretaña el 2 de abril de 1982, en los más variados campos de interés relacionados con el tema y bajo las formas más diversas, libros, folletos, artículos, comentarios y editoriales que llegaron al conocimiento del autor. El estudio se halla dividido en las siguientes secciones temáticas principales:
1. Bibliografía y documentación, 2. Antecedentes históricos, 3. Títulos jurídicos, 4. Negociaciones (1965-1982), 5. Estallido del conflicto. Cuestiones diplomáticas e interpretaciones, 6. Operaciones militares, 7. Consecuencias internacionales y continentales, 8. Aportaciones sumatorias recientes, 9. Bibliografía complementaria.
En el texto propio del estudio se analizan y comentan 83 libros, 25 folletos, 168 estudios y artículos, y 15 editoriales, con un total de 291 entradas bibliográficas. En todos los casos se trató de señalar la relevancia de la publicación comentada y lo que podría aportar de novedoso. Asimismo, para evitar cualquier malentendido, todas las citas textuales se transcribieron en su idioma de origen,

tratándose de brindar la mayor información bibliográfica posible, para beneficio del lector interesado en un tema específico. Una cuantiosa información bibliográfica complementaria a la ya reseñada o de la que se tuvo conocimiento con posterioridad a la terminación de los respectivos comentarios temáticos, ha sido incluída en la bibliografía complementaria que cierra el estudio. La misma incorpora 399 títulos, correspondientes a 28 libros, 59 folletos, 238 artículos y notas y 74 editoriales y notas periodísticas cortas.

Fernández, Estela. "La estructura categorial del discurso político venezolano. Variaciones en la oposición civilización-barbarie: Francisco de Miranda y Simón Rodríguez, 1790-1850," XLI:1, 1991, 63-81.

El análisis de las variaciones categoriales en los discursos de dos venezolanos pertenecientes al período histórico que transcurre desde la etapa preindependiente hasta la organización política de la nueva república (1790-1850) -Francisco de Miranda (1752-1816) y Simón Rodríguez (1774-1854)- permite apreciar la persistencia del ropaje ilustrado, característico del discurso liberal clásico, en la crítica socialista utópica. Sin embargo, el mantenimiento, a nivel del significante, de la antinomia "luces/ignorancia" -expresión iluminista de la que posteriormente fuera formulada como "civilización/barbarie"- oculta un desplazamiento de los significados articulados a la misma oposición. Los ejes paradigmáticos que articulan las variaciones de Miranda a Rodríguez están configurados fundamentalmente en torno al sujeto ("los doctos"/"los pobres"), por una parte, y a la función utópica del discurso, por otra.

Ferrer, Ada. "Gilberto Freyre: A Problem in the Historiography of Brazilian Slavery," XXXVIII:2, 1988, 196-211.

Presents a critical analysis of *The Masters and the Slaves* [a translation of *Casa-grande e senzala* (1933)], by Gilberto Freyre (1900-1987). To review Freyre's concepts of culture and race, as expressed in 1933, Ada Ferrer explains the three schools of scientific racism which influenced race theory in Brazil. Freyre attempted to rectify the effects of this theory, but in spite of his explicit, apparently non-racist statements, he frequently yielded to the scientific racism he openly attacked. The second factor that suggests that the distinction between race and culture does not truly underlie Freyre's work, is his failure to portray slavery as the pernicious system it was. Other concepts expressed by Freyre in the mentioned work are critically appraised, such as the paternalism of the planters, the mild character of Brazilian slavery, a color-blind, tolerant Portuguese influence, and the strong tradition of miscegenation. After presenting a critical, revisionist analysis of Freyre's views, the author contends that it is an oversimplification and misrepresentation of his ideas to accept Freyre's main point that Brazilian slavery was mild and that its race relations were harmonious.

Figueira, Gastón. "Valoración de Rómulo Gallegos," XXXV:2, 1985, 201-206.

El autor comienza recordando su encuentro con Rómulo Gallegos, en abril de 1949, en La Habana, donde se celebraba un importante congreso literario que se inició con la palabra gallarda de Rómulo Gallegos. Gastón Figueira considera que es injusto que las nuevas generaciones olviden o menosprecien la personalidad literaria de Gallegos, deslumbrados por autores recientes de gran promoción editorial, en estos años del "best-seller," inexistente en la época en que aparecieron las principales obras del venezolano.
Figueira estima que Gallegos no es únicamente un autor telúrico y costumbrista, como muchos afirman, pues su narrativa va más allá, en valores sicológicos y morales, estos últimos evidentes, por ejemplo, en el ideal de progreso que inspira su famosa *Doña Bárbara*. Puesto que esta obra -como *Canaima*, *La trepadora* y *Cantaclaro*- logró amplia difusión, el crítico se detiene en las tituladas *Reinaldo Soler* y *Sobre la misma tierra*, que estudia con espíritu analítico.

Foster, David William, and **Luis Peña**. "Materiales para el estudio de la nueva narrativa hispanoamericana: dos ensayos," XXXV:1, 1985, 3-24.

Dividido en dos partes, este registro bibliográfico pretende dar cuenta de materiales básicos para el estudio académico-crítico de la nueva narrativa latinoamericana. La primera parte analiza las revistas que sirvieron de principal foro de distribución de crítica e información, mientras que la segunda parte pasa revista a los estudios monográficos claves. Cada una de las cuarenta entradas (18 + 22) merece una detallada anotación descriptiva y evaluativa.

Foster, David William, and **Naomi Lindstrom**. "Jewish Argentine Authors: A Registry (Part 1)," XLI:3, 1991, 478-503.

Foster, David William, and **Naomi Lindstrom**. "Jewish Argentine Authors: A Registry (Part 2)," XLI:4, 1991, 655-682.

This registry was compiled in recognition of the achievements of Jewish Argentine authors, as represented by book-length works of imaginative writing, and informative and scholarly works that are of sufficiently broad interest to add to intellectual life and the general knowledge. The works on behavioral sciences, engineering, architecture, the legal field, and social work and services, were excluded. Faced with the problem of who should be considered Jewish, the authors recognized the variety and the breadth of what Jewish authors have added to intellectual life.
David William Foster and Naomi Lindstrom also delve with Jewish participation in different fields, as in theater, journalism, and literary history. They also include contributions to specialized periodical publications concentrating on Jewish affairs, such as *Davar*, of which Bernardo Verbitsky was its longstanding

editor. Jewish institutions, especially in Buenos Aires, such as AMIA (Asociación Mutual Israelita Argentina) and SHA (Sociedad Hebraica Argentina) also have rich collections on the Jewish experience in that country. Finally, the authors provide a brief information on their major bibliographical sources. This listing is arranged alphabetically by author. The first part covers letters A-J (721 entries), and the second part, K-Z (897 entries).

Fraser, Howard M. "*La Edad de Oro* and José Martí's Modernist Ideology for Children," XLII:2, 1992, 223-232.

During the past few decades, since the centennial celebration of José Martí's birth, there has been a growing interest in his political and social ideology. The reexamination of his writings has transformed the Cuban patriot from a spiritual leader, a quasi-religious "Apóstol," to an intellectual of the first order whose radical philosophy constitutes a coherent vision of a modern Cuban nation. This study examines Martí's vision of a new Free Cuba contained in the fiction of *La Edad de Oro*, his magazine for children. While children's literature is an unlikely medium for social change, nonetheless several features in *La Edad de Oro* underscore areas of social protest for which Martí was well known, particularly his ideology of liberation and his idealistic quest to overcome barriers of race and class. The study contains a detailed discussion of "La muñeca negra," perhaps Martí's best piece of short fiction.

Galanes, Adriana Lewis. "Tres poemas inéditos sacados de Cuba en 1839," XXXV:1, 1985, 38-47.

Se refiere a un hallazgo de la autora en la Sección de Manuscritos de la Biblioteca Nacional de Madrid, de un corpus de composiciones literarias cubanas transcriptas de los originales por Benjamin Barron Wiffen, que se hallan en un álbum porteado por Richard Robert Madden, dividido en once capítulos.
La autora se ocupa del capítulo 8, "Un conjunto de composiciones poéticas, de las cuales poseemos tres textos, cuya autoría es imposible determinar por ahora." Esos tres poemas son: "A Cuba," "A Cuba" y "La rival imajinaria" y Adriana Lewis Galanes los transcribe a continuación de su introducción. Luego analiza las características de los tres poemas y complementa este artículo con notas muy detalladas.

Galanes, Adriana Lewis. "La obra inédita de Pedro Fernández de Pulgar en la Biblioteca Nacional de Madrid," XXXVII:3, 1987, 369-376.

Se lista, y someramente describe, la producción del canónigo Pedro Fernández de Pulgar encontrada en la Sección de Manuscritos de la Biblioteca Nacional

de Madrid: mss. 2796, 2797, 2798, 2799, 2995, 2996, 2998, 2999 y 3030. Cronista Mayor de las Indias de 1686 a 1698, Fernández de Pulgar fue desautorizado como historiador por la Real Academia de la Historia en el siglo XVIII, y su obra, tachada de impublicable, fue a parar a la Biblioteca Nacional. De los once tomos descriptos, que sepamos sólo se ha editado uno (ms. 2995). El registro aquí anotado le ofrece al investigador de la literatura colonial hispanoamericana informaciones que quizá le planteen la posibilidad de estudiar a ese historiógrafo con criterios propios a la época en que escribió y con una óptica crítica moderna tocante al carácter paradójico del testimonio-creación en el discurso histórico del siglo XVII.

García-Godoy, Cristián. "El Sistema Interamericano" (artículo reseña), XXXIII:4, 1983, 577-582.

Revela la importancia del Sistema Interamericano como producto decantado y resultado en constante evolución de una tarea conjunta de la ciencia política. Estima que en el desarrollo de las comunidades cada etapa, época o circunstancia histórica es apenas la simiente de inesperados aconteceres. Cree que ahora la región, tras haber tramontado la dependencia y la independencia -siquiera política y cultural- va a afrontar la emergencia con características cada vez más nítidas de un tercer estadio, el de la interdependencia, cada día más decisivo para las superpotencias y obviamente más prometedor para las magras soberanías periféricas poseedoras de vitales productos críticos. Comenta que los siglos que la humanidad ha transitado han sido los del hemisferio norte, entrelazado en una relación *horizontal* lógica dentro de su propia concepción. Agrega que al hemisferio sur le llega ahora su turno en el milenio que se aproxima, pero no ya en una versión repetitiva, sino en la *verticalización* de las más entrañables relaciones financieras, sociales, económicas y políticas.
Resulta claro que en casi un siglo de pausada pero constante acción se ha ido creando entre las Américas una relación jurídico-política basada en una necesidad de paz y seguridad continentales; de acción solidaria y de búsqueda de soluciones para los problemas políticos, jurídicos y económicos, dentro de un marco de acción cooperativa, desarrollo económico, promoción social y preservación de esencias culturales. Informa sobre las distintas partes de la obra y destaca que su utilidad fue puesta a prueba durante la guerra de las Malvinas, cuando el gobierno de la Argentina recurrió al TIAR [Tratado Interamericano de Asistencia Recíproca] y pidió la reunión del Órgano de Consulta de éste.

Gil López, Ernesto J. "El cometa Halley en tres escritores latinoamericanos," XXXVII:2, 1987, 190-200.

Tras una nota introductoria acerca de la denominación y otras anécdotas del cometa Halley, se comenta la diversa perspectiva con que es contemplada la presencia de este fenómeno en tres novelas hispanoamericanas: mítica en *Hijo*

de hombre, de Augusto Roa Bastos; hiperbólica en *El otoño del patriarca*, de Gabriel García Márquez; y sobrecogedora en *Al filo del agua*, de Agustín Yáñez. Si la versión del escritor colombiano resulta sugerente, por considerar la visita del cometa como una esperanza de cambio político, no menos atractiva resulta la visión sociológica que los otros dos autores ofrecen de las repercusiones que la visión del astro produjo en 1910 en sus respectivos países.

Giorgis, Liliana, and **Adriana Arpini**. "El Caribe: 'Civilización' y 'Barbarie' en Hostos y Martí," XLI:1, 1991, 49-62.

[Véase el comentario en: **Arpini, Adriana**].

Gnutzmann, Rita. "Bibliografía selectiva sobre Roberto Arlt," XXXIX:1, 1989, 3-20.

Con el paso de los años, la figura del escritor argentino Roberto Arlt (1900-1942) ha venido interesando más y más a los estudiosos. En los últimos años la revaloración de la obra arltiana ha tomado una dimensión sorprendente, superando incluso la de otro compatriota suyo, Macedonio Fernández. Esta bibliografía selectiva incluye: bibliografías, revistas y homenajes, monografías, artículos y notas y tesis doctorales.

Gnutzmann, Rita. "Historia y metaficción en *Respiración artificial* de Ricardo Piglia," XL:3, 1990, 351-360.

Analiza esta obra de Ricardo Piglia, que considera que es la que mejor concreta sus ideas. En ella combina la revisión histórica con la literaria y las entreteje a través del texto, haciendo una revisión de la literatura argentina y culminando con una reflexión metaliteraria. Rita Gnutzmann estima que autores como Piglia y Puig, o Roberto Arlt en la década de los 20, cierran la brecha entre una literatura para cultos y otra subliteratura para los incultos. Al fin de su detallado análisis de dos aspectos fundamentales de la novela, el histórico y el literario, la autora sostiene que Piglia escribió una novela "comprometida" sobre la problemática de los años 70, que a su vez ofrece una nueva visión de la historia argentina.

González, Aníbal. "*La guaracha del macho Camacho* de Luis Rafael Sánchez," XXXIV:3-4, 1984, 419-423.

Expresa el autor que esta obra de Luis Rafael Sánchez "es probablemente la novela más ruidosa de la literatura puertorriqueña," por la constante apelación que hace a las metáforas de la radio y la televisión. Tanto a nivel estructural como temático, *La guaracha* es un tejido de interferencias, de rupturas en la

comunicación, de ruidos, con la presencia constante de la guaracha del macho Camacho a través de todo el libro.
La novela de Sánchez muestra una sociedad intervenida políticamente, impedida de transmitir y acumular los signos de la cultura porque es una sociedad paralizada, donde el ruido social paraliza a la isla, y la novela se convierte en "una representación ordenada del desorden," donde el simbolismo del ruido, una interferencia tanto social como cultural, parece omnipresente.

González-Pérez, Armando. "Social Protest and Literary Merit in *Huasipungo* and *El mundo es ancho y ajeno*," XXXVIII:3, 1988, 329-338.

Examines the artistic and social implications of two of the best known *indigenista* novels in Latin America. In both novels the Indian mass is the protagonist, yet the point of view and objective of Ciro Alegría and Jorge Icaza result in two diametrically opposed presentations. In *El mundo es ancho y ajeno*, the socialistic run village of Rumi is portrayed in an idealistic light. Alegría's Indians transcend the present moment through their at-oneness with nature, through oral traditions, and through their sense of timelessness. This equilibrium of man and environment permeates the whole novel. Rosendo Maqui, the mayor of Rumi, is cast in the image of the land itself. The beautiful Indian maiden Marguicha is yet another example of the author's skillful usage of imagery to show his view of women as the counterpart of nature in the creative process of life. In contrast, *Huasipungo* throws the reader into a stark, unending misery where the Indian is an exploited mass suffering from malaria, under the whip of the landower's sadistic foreman. Icaza's dehumanized Indians roam about like a hungry pack and have the stealth of nocturnal animals. They appear as victims not only of man but also of nature.
In comparison with Icaza's unvaried violence portrayed with terse dialogue and repulsive naturalism, Alegría fills his pages in *El mundo es ancho y ajeno* with a panorama of movement. Tenderness and violence are interwoven with hope and despair; the main narrative is interspersed with folkloric tales. Even as the author accelerates the social protest and the idyllic atmosphere deteriorates, his poetic prose remains. The creation of characters in both novels also reveals a diametrically opposed literary style employed by both authors. It is in the creation and treatment of the characters that *El mundo es ancho y ajeno* is a literary work of the highest expression and *Huasipungo* a propagandistic treatise responding to current social problems with fury.

González-Pérez, Armando. "Magia, mito y literatura en *La navaja de Olofé*," XLII:4, 1992, 635-641.

Matías Montes Huidobro escribe *La navaja de Olofé* en 1981 y en ella interpreta muy libremente las leyendas y los mitos yorubas que se relacionan con algunos de los orishas transplantados a Cuba, específicamente *Ochúm*, *Changó* y *Yemayá*.

En esta breve pieza dramática de un acto, el autor enfoca desde un principio la problemática amorosa/sexual de los protagonistas, una pareja compuesta de una mujer de unos cuarenta años y su joven amante de veinte. La aparente sencillez de la trama se complica a lo largo de la obra cuando el autor introduce, mediante el elemento mágico y la mitología afrocubana, el escabroso tema del incesto madre/hijo. La integración de estos elementos facilita el desdoblamiento de los personajes y enriquece las posibles interpretaciones de la obra. La navaja puede ser el instrumento que el *hombre* usa para afeitarse o el arma que la *mujer* emplea en la castración simbólica al final de la obra para asumir el poder sexual. La navaja también alude al falo que es el símbolo de la fuerza y la supremacía del poder sexual en la obra y que identificamos con Olofé, dios supremo y creador del universo en la cosmogonía yoruba, y Changó, que personifica el macho de atractivo físico y poderes sexuales.
La navaja de Olofé es una obra sumamente compleja debido a su técnica dramática y el empleo de la magia y el mito afrocubanos. Estos recursos artísticos facilitan el desdoblamiento de los personajes y enriquecen sus múltiples personalidades. El tema del incesto nos adentra en el mundo sicológico de Sigmund Freud con el inevitable complejo de Edipo. La creación y caracterización de la *mujer/madre* en *La navaja de Olofé* es un logro y tiene su paralelo en otras grandes creaciones femeninas del autor. Matías Montes Huidobro nos brinda un mundo poblado de seres poseídos por los dioses Olofé y Changó, símbolos de la lujuria y la virilidad, en que destaca la figura de la *mujer* en sus múltiples papeles dramáticos.

Gordon, Samuel. "Creación literaria y canonización crítica. Ciento cincuenta números de la *Revista Iberoamericana*," XL:4, 1990, 544-557.

Presenta una relación cronológica de la trayectoria de la *Revista Iberoamericana*, destacando su nacimiento en la década de los 40 para dar cabida a la nueva literatura emergente y a los nuevos instrumentos que la misma requería. Analiza las diversas secciones de la Revista y examina en particular cuatro grandes áreas a las que la publicación contribuyó de manera determinante: el modernismo, la vanguardia, la nueva narrativa y las literaturas nacionales.
El autor señala que no quedan dudas que las 31,764 páginas que conforman los primeros ciento cincuenta números de la *Revista Iberoamericana*, representan una enciclopedia insustituible del ámbito literario iberoamericano, pues en ese formidable corpus se perfila cabalmente el proceso de las letras iberoamericanas en este siglo. Alfredo A. Roggiano comenzó a dirigir esta publicación en 1956.

Gracia, Jorge J. E., and Iván A. Jaksic. "The Problem of Philosophical Identity in Latin America," XXXIV:1, 1984, 53-71.

Explores the question of whether there is or there can be a genuinely Latin American philosophy. It approaches this question systematically and historically. In the first part of the article the authors classify the approaches taken to this question as: universalism (negative answer because philosophy is universal); culturalism (affirmative answer because philosophy is always particular and culturally bound); and a critical view (negative to this day because philosophy has been used ideologically; affirmative in the future if philosophy is no longer controlled by ideologies and becomes the genuine expression of Latin Americans). After adjudicating among these three approaches, the authors present a historical sketch of the development of this question from Juan Bautista Alberti to Francisco Miró Quesada.

Gutiérrez Mouat, Ricardo. "La narrativa latinoamericana del posboom," XXXVIII:1, 1988, 3-10.

Reseña crítica de trabajos recientes de Antonio Skármeta, Roberto González Echevarría, Juan Manuel Marcos y Mempo Giardinelli, enfocados sobre la novela posmoderna latinoamericana. Esta aparece bajo el aspecto de una construcción, de un campo heterogéneo que se constituye en objeto de estudio desde perspectivas a veces teóricas, otras descriptivas, y otras incluso prescriptivas. El denominador común y sintético de los cuatro trabajos reseñados es la constatación que la narrativa posmoderna representa la desliteraturización de la novela moderna latinoamericana (la del "boom"), caracterizada por el cosmopolitismo, el reclamo de autonomía formal, y la mirada totalizadora. La narrativa del "posboom" se retrae ante la inflación estética de la novela moderna y se relegitima a partir de la masificación de los medios de comunicación y del acceso a la literatura de sectores populares "democráticos."

Guy, James J. "Canada Joins the OAS: A New Dynamic in the Inter-American System," XXXIX:4, 1989, 500-511.

After presenting a historical background of the attitudes assumed by Canadian governments *vis-à-vis* the Organization of American States (OAS), and the entrance of Canada as a full member of the Inter-American Development Bank in 1972, James J. Guy analyzes the perceived disadvantages and advantages of Canada becoming a part of the OAS. He refers to the interest shown by Prime Minister Brian Mulroney to enhance Canada's geopolitical significance in the Western Hemisphere, and contends that Canada's participation in the affairs of the continent "will carry as much implication for Canada-US relations as it does for Canada-Latin American relations."

Guy, James J. "'No Man is an Island': Fidel Castro and the Future of the Cuban Revolution," XLI:3, 1991, 405-421.

Just as no man is an island as reflected in the words of John Dunn, no socialist revolution can survive as an island within a competitive interactional economy. This article examines the positive and negative consequences of Castro's revolution on Cuba and its people. It offers a reexamination of the achievements and failures of the Cuban Revolution and attempts to place the revolution in the full context of an unravelling association of socialist economies in the late 1980s. Cuba's revolution really ended in the early 1970s and its leaders have failed to diversify the local economy and sustain national development. The hardships Cubans now must face in a daunted revolution in the 1990s are contrasted with the early confidence of Castro and his charismatic leadership. Special attention is given to Cuba's confrontations with the United States and the exacerbation of Cuba's domestic problems by the collapse of international totalitarian socialism.

Hahner, June E. "Researching the History of Latin American Women: Past and Future Directions," XXXIII, 4, 1983: 545-552.

Provides a brief examination of the nature of past historical research on women in Latin America and suggests possible directions for future research. To that effect analyzes different areas, and the possible sources available, focusing on themes as the domestic service as a source of employment for women; the nature of the Latin American family, especially its upper-class; the widespread race mixture; studies of sexual ideology, and female illiteracy. June E. Hahner refers to the use of sources, such as wills, testaments and other judicial and notarial records; baptismal and parish registers for the colonial period and census and civil records for the XIX and early XX centuries, as well as other traditional sources, like police records, newspapers and magazines. The author also cites less conventional sources, like family memorabilia.
The new Latin American scholarship on women emerged early in the 1970s, especially in Argentina, Brazil, and Mexico. The author presents a brief account of the developments in Brazil, but as a general indicator mentions that most of the publications stress social science, not history.

Hahner, June E. "Women's Work in Brazil: Recent Research and Publications," XXXVIII:2, 1988, 177-185.

The increasing number of publications on women and work which have been published in Brazil during the last decade, provide information on many aspects of women's participation in the labor force. But more books focus on urban wage laborers than on rural workers or on women's work within the household. Some are narrow monographs, often originating as master theses

or dissertations, while others attempt to sharpen conceptualizations and to provide the theoretical constructs needed to pursue further research. The books described in this essay suggest the variety and range of recent studies on women and work in Brazil, but many topics still remain untouched.

Hampe Martínez, Teodoro. "Los funcionarios de la monarquía española en América. Notas para una caracterización política, económica y social," XLII:3, 1992, 431-452.

Este trabajo observa la variedad de orígenes sociales, formaciones académicas, funciones administrativas y destinos profesionales de los "ministros" al servicio de la monarquía española en América. Dejando al margen a los dignatarios de la Iglesia, se concentra la atención en aquellos funcionarios que desempeñaron los más importantes cargos de gobierno y justicia dentro de la esfera civil. La primera parte ofrece una visión de conjunto de los agentes imperiales (la llamada "clase burocrática"), señalando los aspectos sociales, profesionales y políticos más notables de su labor. La segunda parte se fija en la actuación de los funcionarios enviados a gobernar las colonias del Nuevo Mundo, examinando problemas como la organización administrativa, la generalización de prácticas corruptas y la incidencia de la venta de oficios públicos. Se trata de cuestionar, en el fondo, con cuánto éxito organizó la monarquía española su cuadro de "ministros" para atender el manejo de un Estado inmenso, geográficamente disperso y constitucionalmente variado.

Hazen, Dan C. "The *Handbook of Latin American Studies* at (Volume) Fifty: Area Studies Bibliography in a Context of Change," XLI:2, 1991, 195-202.

The *Handbook of Latin American Studies* reached its landmark fiftieth volume with the "Humanities" compilation published early in 1991. The *Handbook* has distinguished itself in many ways: as a model among interdisciplinary area studies bibliographies; for its reliance upon collaboration between scholars and librarians; for its successful institutional linkages between the Library of Congress, the academic community, and university publishers; and for its international roster of citations, contributors, and users. This essay first describes the *Handbook*'s past, assessing both the pressures that have shaped it and its contributions to the field. It then turns toward the *Handbook*'s role within evolving contexts of scholarship and scholarly resources. The *Handbook*'s position within an increasingly complex universe of bibliographic and reference tools merits particular attention. Finally, it explores some of the possibilities for cementing the *Handbook*'s future role. This look toward both past and future confirms the *Handbook*'s achievements and highlights its continuing potential.

Heredia, Edmundo A. "Historia de las relaciones internacionales: aproximación bibliográfica," XXXVIII:3, 1988, 339-353.

Menciona como antecedente directo de este trabajo el estudio cuantitativo de la producción historiográfica sobre América Latina, realizado en 1974 en el Seminario de Estudios Latinoamericanos, en Córdoba, Argentina. El autor retoma de algún modo aquella línea para intentar una sistematización de la bibliografía sobre las relaciones entre naciones latinoamericanas. Partiendo de una selección de 972 títulos considerados representativos de un registro bibliográfico de 4,000 títulos, los resultados son muy útiles y demuestran una gran diversidad.

La información concreta que provee este estudio es una aproximación válida para la evaluación del estado actual de la investigación sobre esta vasta temática. Con todo, y como factor preponderante, el autor señala que la mayor parte de esta producción intelectual ha sido abordada desde perspectivas nacionales, conforme al origen y ubicación de sus autores, lo que indica que las historias de las relaciones interamericanas no han escapado aún de un limitativo sentido nacionalista.

Himelblau, Jack. "The *Popol Vuh* of the Maya Quiche: A Morphological Study," XXXVII:4, 1987, 480-500.

The author's objectives are: 1) to analyze the morphology of one of the mythological narratives and, specifically, the tale of the Hero Twins, 2) to address the notion expressed by the Maya scholar René Acuña, that the Popol Vuh is an apocryphal work whose syntagmatic structure is modeled on European prototypes, and 3) to judge the importance of the literary contribution to narrative morphology made by the Russian folklorist Vladimir Propp in the light of the author's own formal analysis of the Popol Vuh. The author rejects Acuña's contention and states that all stories are variants of core narrative structures, what explains why the narrative linear sequence of events follows the same order in the Popol Vuh as it does in the Russian fairy tales.

Hintz, Suzanne Steiner. "An Annotated Bibliography of Works by and About Rosario Ferré: The First Twenty Years, 1970-1990," XLI:4, 1991, 643-654.

Over the last twenty years Rosario Ferré has developed into an important writer, not only in Puerto Rican and Caribbean literature, but also in the field of Hispanic literature. The introduction refers to the development of Rosario Ferré's literary production, composed of novels, poetry and short stories. She began writing in 1970, and soon she also became concerned with the concepts of literary, social, and political reform of Puerto Rican culture and society, as expressed in the magazine *Zona de Carga y Descarga*.

Her bibliography includes: 1. Works by Rosario Ferré (Juvenile Books, Fiction Books, Short Stories, Translations, Critical Books, Critical Articles, and a Dissertation; 2. Works about Rosario Ferré (About Ferré and Puerto Rican Literature (5), About her Fiction (26), Interviews (5), and Dissertations (2). Rosario Ferré herself assisted the author of this article in locating information and allowed her the access to her files.

Holdsworth, Carole A. "Two Contemporary Versions of the Persephone Myth," XLII:4, 1992, 571-576.

This study is an analysis/comparison of an episode from Pynchon's *Gravity's Rainbow* (1973) and from García Márquez's *El otoño del patriarca* (1975). Both episodes can be viewed as contemporary versions of the Persephone myth. In the Pynchon novel, the rocket scientist Pökler is permitted (as a bribe) by Nazi Captain Weissman to receive visits from his supposed daughter Ilse; Pökler is never sure if the girl who arrives each year is really his daughter, really the same girl. In the Colombian novel, the ancient dictator seduces a girl from a nearby school. His secret police then substitutes a young whore who visits him at regular intervals. The two episodes reveal several connections with the Persephone myth, including the following: both men receive periodic visits from a young girl, Spring personified for the older males; both are unable to keep the girl with him. Like Persephone's mother Demeter, Pökler searches in vain for Ilse. Like Persephone's consort Hades, the old Patriarch is condemned to a Hell of his own. The enduring vitality of Greek myth thus manifests itself in two major contemporary novels of the Americas.

Hughes, Psiche Bertini. "Traditional and New Readings of Puig's *Pubis angelical,*" XLII:1, 1992, 148-155.

The article begins by acknowledging and briefly reviewing Juan Manuel García Ramos' and Pamela Bacarisse's studies in psychoanalitic terms as warranted by the references to Lacan during the course of the novel. These studies refer to the theory of the unconscious seen as the 'Other', thus explaining the sub-text of the story, i.e. Ana's dreams. García Ramos also suggests a Derridian reading, with Ana's search for self-identification viewed in her dreams representing the unreachable final signifier. The article then goes on to show how various points in the novel can be read in feminist terms. It concludes with a reference to the cultures based on maternal tradition spoken of by Alice Walker and formalized in terms of literary "affiliation" by Gilbert & Gubar, in connection with the letters that W218's hospital mate receives from her daughter. In the light of this Pozzi's statement based on Lacan's theory of the 'Other', that Ana needs never be alone, acquires new meaning.

Igel, Regina. "Imigrantes na ficção brasileira contemporânea," XLII:1, 1992, 83-101.

O presente estudo trata de obras de imigrantes e escritores, termos abrangentes e não exclusivos, caracterizadas por uma diversidade étnica coerente com a multiplicidade de suas origens nacionais, em variados níveis de estética e criatividade imaginária. E possível distinguir-se três grupos de escritores entre os que têm grafado o perfil dos imigrantes no Brasil, especialmente daqueles chegados entre fins do século 19 e meados do século 20, italianos, judeus, alemães, japoneses e árabes.
O primeiro grupo inclui escritores que, alheios a parentescos imigratórios e sem maiores razões do que sua escolha pesssoal, elaboraram o tema do imigrante, sobretudo em relação ao ambiente urbano. O segundo grupo compõe-se de autores cultural e etnicamente ligados a troncos estrangeiros. Ao terceiro grupo pertencem aqueles a que se poderia chamar de "escritores instantâneos," como o são os imigrantes que se fizeram contadores de histórias.

Jackson, Richard. "Coming Full Circle: The Polemical Trajectory of Modern Literary *Americanism*," XXXVI:3, 1986, 285-297.

Latin American novelists writing in the first half of this century, made serious attempts to address human problems demanding attention. This stress on the focal ethnic essence of America was especially successful when nonwhite authors wrote of their own experiences, exposing human suffering and other dehumanizing aspects of life. Thus, for the *mundonovista* novelist, whether *indigenista, socionegrista,* or novelist of the Mexican Revolution, humanism and literary Americanism were one and the same thing.
Following the *mundonovista* period, Latin America experienced a boom in literature that moved to a new novel, characterized as technically advanced and representing a universal form of writing, a private and individual kind of literature, as exemplified by Pablo Neruda, Jorge Luis Borges, and Octavio Paz. The author reviews how different literary figures and different times confronted this dilemma. The polemical trajectory came full circle with the new response to dependency and the parallel call for a new humanism. The second coming of *mundonovismo* was in part the work of writers who appreciated the African and indigenous roots of literary Americanism.

Jaksic, Iván A., and **Jorge J. E. Gracia**. "The Problem of Philosophical Identity in Latin America," XXXIV:1, 1984, 53-71.

[See the annotation in : **Gracia, Jorge J. E.**).

Jorge, Antonio. "Growth with Equity: The Failure of the Cuban Case," XXXV:1, 1985, 48-62.

The Cuban Revolution has traditionally laid claim to two main economic accomplishments: the accelerated growth of the economy, at least until the fall of the Soviet bloc, and the equitable distribution of the national dividend. The above named article deals with that conclusion, i.e., the notion that Cuba represents a paradigm of the growth with equity strategy of economic development. To that effect, the author critically examines the work of two academics whose work on Cuba is directly relevant to the issue at hand.
His analysis seeks to establish the following. First, revolutionary Cuba has never seriously attempted to institute a rationally oriented process of economic development. Secondly, if there has been any economic growth to speak of during the Revolution, it has in all probability amounted to less than one percent per capita per annum. Thirdly, on the basis of available but unreliable and fragmentary data, it is not possible to arrive at definitive conclusions regarding the pattern of income distribution during the revolutionary period. Concerning comparisons with pre-revolutionary Cuba, it is pointless to establish contrasts between structurally divergent situations without measuring the cost of untried but historically feasible alternatives, viz a gradual but sustained growth of the economy accompanied by a reduction of social inequalities in a politically democratic context.

Kapschutschenko, Ludmila. "José Martí y la Argentina," XXXIII:3, 1983, 383-388.

El propósito de este estudio es determinar la relación entre José Martí y la Argentina a través de ciertos escritos periodísticos publicados en *La América*, *La Revista Ilustrada* y *Patria*, de Nueva York; *La Revista Universal* y *El Partido Liberal*, de México, y *El Sudamericano* y *La Nación*, de Buenos Aires. La autora comenta tanto lo que escribe para la Argentina como lo que expresa sobre ella. Martí logró establecer con este país sólidas comunicaciones, basadas en mutuos sentimientos de amistad y respeto. Ludmila Kapschutschenko refiere brevemente las colaboraciones de Martí en *La Nación* -186 artículos desde julio de 1882 hasta mayo de 1891- entre los que se incluyen su serie de escritos sobre la Conferencia Internacional Americana, iniciada en Washington en 1889. Analiza también las opiniones de Martí sobre la Argentina publicadas en las otras fuentes citadas, coincidentes en su alta estimación de ese país como realidad y símbolo.

Karsen, Sonja. "Charles Marie de la Condamine's Travels in Latin America," XXXVI:3, 1986, 315-323.

Provides a biographical sketch of the French explorer Charles Marie de la Condamine (1701-1774), and his expedition to the Equator, in order to determine mathematically the true shape of the earth. He spent several years in Quito, and after tremendous hardships, he completed his assignment. With Pedro Vicente Maldonado, former governor of Esmeraldas, a mathematician and cartographer, navigated the Amazon and reached Pará in September 1743. Back in Paris, he presented the findings of his Amazon trip to the Académie des Sciences in a lecture entitled: "Brief account of a trip made to the interior of South America from the Pacific to the coasts of Brazil and Guiana by way of the Amazon."

Karsen, Sonja. "An Interpretation of Frances Calderón de la Barca's *Life in Mexico During a Residence of Two Years in that Country*," XXXIX:2, 1989, 195-201.

First published in 1843, with a preface by the celebrated historian William H. Prescott, it became an immediate literary sensation. Wife of the plenipotentiary and envoy extraordinary from the Spanish government to the Republic of Mexico, Frances Calderón de la Barca covered different facets of Mexico as a republic in the first half of the nineteenth century. Her letters deal primarily with the lifestyle of the Mexican upper class, and rarely refers to the poor or the Indians. Her book still remains a valuable source for the expert interested in this period of Mexican history.

Kilgore, William J. "Ideology in Argentina in the Post-Revolutionary Period," XXXIII:4, 1983, 553-561.

The Argentine representatives of French ideology in the period after their independence movement from Spain, share with their counterparts in other Latin American countries the primary objective of furthering conditions supportive of the social and cultural objectives of their new nation rather than the immediate initiation of full-blown democratic institutions. They are liberal more in the sense of seeking to provide guidance for a new political order sensitive to human needs and for establishing an alternative to traditional scholastic philosophy rather than in the sense of supporting all the social ideas and practices frequently associated with contemporary liberalism. They shared a greater interest in increasing the degree of well-being enjoyed by the masses of their day through the development of enlightened leadership and of general education than they were in championing a popular movement. Like their later positivist successors, various emphases in their views as well as lacunae in their

general perspective reflect a lack of feeling for some traditional cultural values, such as aesthetic sensitivity and response to "a tragic sense of life."

Kirby, Diana González. "A Survey of the Literature on the Cuban Immigration to the U.S. Before and Since the Mariel Boatlift," XLI:3, 1991, 504-517.

In reviewing the literature up to and since the Mariel Boatlift, this article highlights the topics that were the focus of research in two eras: pre-Mariel (1959-1979) and post-Mariel (1980 to the present). The literature on the Cuban immigration since 1959 has traced six major waves of émigrés from Castro's Cuba. The author contrasts the characteristics of both eras. Concerning the post-Mariel epoch, Diana González Kirby analyzes the literature of the demographic composition of Mariel refugees, the political and economic causes of the 1980 boatlift, the public reaction, the integration of Mariel refugees, U.S. immigration policy, and the lacking of a U.S. adequate response. In conclusion, the author affirms that the prevalent view, in scholarly and lay communities, is that the Mariel refugees were "different" from previous Cuban immigrants.

Kirk, John M. "Religion and Politics in Revolutionary Cuba: A Bibliographical Guide," XXXVII:3, 1987, 327-343,

Examines trends in bibliographical material dealing with the Catholic Church in Cuba. There is some reference to the pre-revolutionary situation, although the central focus is the 1959-1987 period. There are also references to specific Church pastoral letters and documents, which is a helpful feature, while official government publications dealing with the "religious question" are also cited.

The core of the article examines the five distinctive periods in the changing role of the Church during these years, as it pursued a path leading from confrontation to cooperation within Socialist Cuba. The article also examines in some detail the development of the Church-State rapprochement in the mid-1980s, concluding that the spirit of Vatican II has finally arrived in Cuba, and that the Church has come to terms with its unique reality.

LaFrance, David G. "The Madero Collection in Mexico's Archivo General de la Nación," XXXIII:2, 1983, 191-197.

Describes the physical make-up and contents of the Francisco I. Madero collection in Mexico's Archivo General de la Nación and suggests research possibilities utilizing its documents. This collection, the largest and most complete available for the study of Madero's presidency, 1911-1913, contains several thousand letters, telegrams, and other papers housed in ninety-five boxes. It is especially rich in political (international, national, and local) and

military information. Less important but by no means insignificant are the social and economic topics included among this material. Although Madero's presidency is the major focus of the material, information pertaining to all the governments from Porfirio Díaz to Venustiano Carranza can be found including those of Victoriano Huerta and the Convencionistas.

Lagmanovich, David. "Carlos Drummond de Andrade," XXXVIII:1, 1988, 57-60.

Breve presentación que ubica la figura de Drummond de Andrade en relación con el "modernismo" brasileño y su extensión de San Pablo a Río de Janeiro. Elementos constitutivos de su poesía son la actitud irónica, el nacionalismo, la atención a los valores de la vida provinciana, la construcción de la imagen del "poeta nacional" y una concepción del quehacer poético ("No seré el poeta de un mundo caduco") que destaca la vigencia de conceptos éticos por encima de todo localismo o pintoresquismo.

Licata, Rosa, and **Clara de Bertranou**. "Civilización y barbarie: de Manuel de Salas a Francisco Bilbao. Un panorama de la cultura chilena entre los siglos XVIII y XIX," XLI:1, 1991, 101-119.

[Véase el comentario en: **Bertranou, Clara de**].

Lindstrom, Naomi. "Changing Research Approaches to the Analysis of Innovative Argentine Texts," XXXV:3, 1985, 315-324.

The author's inquiry on linguistic and literary innovations starts with this question: "Why is there so little critical literature on stylistic and linguistic aspects of social literature, and so much on contemporary avant-garde experiments?" Considering that the feud between the Boedo Group (made by those Argentine writers who proclaimed a movement of social literature) and the Florida Group (considered avant-garde) is history, Naomi Lindstrom states that the subject deserves a revisionist examination.
To develop her thoughts she focuses on two types of contemporary writers, Elías Castelnuovo, a spokesman for the Boedo movement, and Raúl González Tuñón, who was preoccupied with working class problems but did not belong to the Boedo movement, and the analysis of González Tuñón's work "Descarga de carbón," from his 1926 collection *El violín del diablo*. The author contends that it would be a distortion to consider that a writer who exercises care over matters of language, diminishes his ability to elaborate social criticism.

Lindstrom, Naomi, and **David William Foster**. "Jewish Argentine Authors: A Registry (Part 1)," XLI:3, 1991, 478-503.

Lindstrom, Naomi, and David William Foster. "Jewish Argentine Authors: A Registry (Part 2)," XLI:4, 1991, 655-682.

[See the annotation in: **Foster, David William**].

Luchting, Wolfgang A. "Zambas y zambos en la obra de Julio Ramón Ribeyro," XXXVII:3, 1987, 344-354.

Examina la obra cuentística del autor peruano en cuanto a la utilización que hace de términos raciales, considerando el alcance de las calificaciones de negro/a y zambo/a, agrupando a los negros en distintas dimensiones, ya como parte indispensable de la trama, o en comparsas o decoraciones ambientales, de relevancia periférica. También se alude a la posibilidad, en la obra de Julio Ramón Ribeyro, de dividir el elenco negro en hombres y mujeres, en lo que significa que un zambo quiera volverse gringo y el tratamiento de los negros entre sí. Ribeyro llevaba publicados hasta entonces 76 títulos y en 21 de ellos figuran negros, prominente o decorativamente, solos o en compañía de otros negros.

Luján Muñoz, Jorge. "La literatura jurídica notarial en Hispanoamérica durante la colonia," XXXVII:3, 1987, 355-368.

Estudio sobre las obras que evidencian que fueron usadas por los escribanos para el ejercicio de su oficio en Hispanoamérica durante la Colonia. La mayoría llegaba de España: de las 35 registradas, 30 fueron impresas en la Península. Luego de un análisis de todas las obras y sus ediciones, en un listado que no pretende ser exhaustivo, se distinguen dos períodos. El primero llega hasta la mitad del siglo XVIII y en él los libros sobre práctica notarial eran muy parecidos entre sí y consistían en formularios con modelos de escrituras. El segundo muestra una evolución hacia la amplitud y un sentido menos pragmático, las obras se fueron haciendo verdaderos prontuarios jurídicos, ya no sólo dedicadas a los escribanos sino para abogados, jueces y público general.

Maeder, Ernesto J. A. "Alexander Dalrymple y su *Catalogue of Authors* sobre el Río de La Plata, Paraguay y Chaco (1807)," XXXV:4, 1985, 431-436.

Por su organización y contenido, el *Catalogue of Authors* de Alexander Dalrymple (1807), constituye una pieza importante en la bibliografía del Río de la Plata. Pese a su escasa difusión, esta obra es la primera compilación bibliográfica sobre Argentina y constituye el nexo conocido entre el *Epítome* de León Pinelo-Barcia (1629-1737/8) y la *Colección de obras impresas y manuscritos del Río de la Plata*, de Pedro de Angelis (1853). Ocupa así un lugar entre los precursores de la bibliografía rioplatense. Su ordenamiento cronológico, claro y moderno, per-

mitió difundir en el mundo de habla inglesa noticias sobre obras indispensables para el conocimiento de esta región.

Malgesini, Graciela. "La historia rural pampeana del siglo XX. Tendencias historiográficas argentinas de los últimos treinta años," XL:4, 1990, 558-569.

Examina las tendencias de la historiografía agraria en la zona pampeana en los últimos treinta años, a partir de 1950. Para ello señala tres momentos distintos, cada uno involucrando aproximadamente una década. Observa que hacia fines de la década de los 50 el capitalismo occidental experimentaba una época de gran expansión económica, entendiéndose que la industrialización unida al concepto del aporte de capitales externos, daría lugar al surgimiento de polos de crecimiento.
Al fin de la década de los 60 las perspectivas de cambios profundos por vías violentas eran más factibles que en épocas anteriores, y se percibía un enfrentamiento cada vez más agudo entre las posiciones rural-exportadora e industrial-importadora. A fines de los 70 y comienzos de los 80, prevaleció en la Argentina la violencia del gobierno militar y el crecimiento artificial de la economía. En la región pampeana, nuevos estudios señalaron una marcada transformación en la estructura de la propiedad y el uso de la tierra, reduciéndose la importancia de las grandes extensiones. Incluye una útil bibliografía adicional.

Manzotti, Vilma. "Del Barco Centenera y su poema como justicia en una hazaña desventurada," XLII:3, 1992, 453-462.

Estudia el poema del arcediano Martín del Barco Centenera titulado *Argentina y conquista del Río de la Plata, con otros acaecimientos de los Reynos del Perú, Tucumán, y estado del Brasil*, publicado en 1602. En sus 28 cantos informa sobre la desventurada travesía de la expedición al Río de la Plata del tercer adelantado Juan Ortiz de Zárate y Mendieta, que llegó a Asunción en 1574. El texto aporta aspectos no conocidos de la vida del segundo fundador de Buenos Aires, Juan de Garay, y brinda las primeras descripciones del río Paraguay hasta sus orígenes y de las orillas del Río de la Plata, precursoramente identificadas como "Argentina." Ortiz de Zárate es presentado como un héroe trágico y en los diversos cantos están presentes, entre muchas experiencias de sufrimiento compartido, otras figuras de héroes, gobernantes corruptos y los usos y costumbres de los "charrúa." Si bien los acontecimientos relacionados con Tucumán y el estado del Brasil no son tratados en *Argentina*, se los incluye como parte de los temas a abordar.

Martínez, Julio A. "Fuentes bibliográficas para el estudio de la literatura cubana moderna," XXXVI:4, 1986, 473-485.

El propósito de este trabajo es identificar y describir brevemente las fuentes bibliográficas sobre la literatura cubana. A este efecto el ensayo está dividido en las siguientes secciones: bibliografía nacional, historias, diccionarios, bibliografías monográficas, bibliografías multigenéricas, la novela, el cuento, la poesía, el teatro, fuentes biográficas de escritores cubanos, el ensayo periodístico y revistas bibliográficas.

McCann, Frank D. "Repercussions of the Malvinas/Falklands War on Brazilian Foreign and Military Policies," XL:1, 1990, 39-49.

The author examines the particular consequences that the Malvinas/Falklands War had for Brazil. The Argentine invasion of the islands unsettled the Brazilians, politically and militarily. The diplomatic maneuvering in the Hemisphere revealed particular national interests, and at the end Brazil was relieved that the British won, for fear of Argentina's aggrandizement. In the post-Malvinas scenario, the consequences from the crisis were to push the Brazilian military in the direction of autonomy and of atomic power, to convince the Brazilian leaders to develop a national arms industry, and to forge a more independent foreign policy. Other effects of the War in Brazil were to increase its interest in military professionalism, and to have less reliance in the United States and closer ties with Argentina and other South American nations.

McCann, Teresa B. "A Decade in Review, 1977-1987. An examination of the Contributions to Brazilian History," XLI:2, 1991, 233-287.

Concentrates on the literature on Brazil for the period 1977-1987, including 1988 works when available to the author. This article consists of two parts: a historiographical essay followed by an annotated bibliography arranged by chronological eras and subjects. The bibliography is comprised of historial works published in English, and the works selected must have been published after 1976. The bibliography consist of 400 entries, which includes 105 monographs, and 271 entries taken from 50 journals. All entries are annotated.

McKenna, Peter. "Canada-OAS Relations During the Trudeau Years," XLII:3, 1992, 373-391.

This article outlines how the government of Prime Minister Pierre Trudeau—which was the first to formulate any semblance of a Latin American policy for Canada—sought to draw closer to hemispheric institutions, and particularly the Organization of American States (OAS). The author details the nature and

extent of the Trudeau government's incremental approach toward inter-American institutions and delineates the varios reasons why Primer Minister Trudeau's views of these institutions was not favorable. This study covers the period 1968-1984.
Peter McKenna's concludes that for Canada, membership in the OAS was a minor foreign policy issue, because for domestic and international reasons, in Ottawa there was not a serious discussion of opting for admission. The benefits of remaining outside the OAS exceeded the cost of joining it. For that reason, neither Trudeau nor his Cabinet were prepared to exert political leadership in this issue.

Mejía Nieto, Arturo. "Celebración de un cincuentenario," XXXIX:4, 1989, 457-460.

Esta contribución fue reproducida del diario *La Nación*, de Buenos Aires, del 14 de abril de 1940, en ocasión del cincuentenario de la creación de la entonces llamada Unión Panamericana, que en 1890 recibió el nombre de Unión Internacional de las Repúblicas Americanas. Su autor nació en Honduras y sirvió a su país como diplomático en Argentina y Paraguay, y se destacó como novelista, cuentista y ensayista. Esta nota se incluyó en el número de la *Revista Interamericana de Bibliografía* en homenaje al centenario de la creación del Sistema Interamericano.
Arturo Mejía Nieto hace un repaso histórico del medio siglo de vida de la entidad, que entonces agrupaba a 21 repúblicas americanas, comenta elogiosamente al edificio que le sirve de sede, y analiza las funciones y actividades que realiza en los campos económico, cultural y social. Destaca, entre otras, la labor de la Biblioteca Colón y recuerda a figuras paradigmáticas americanas cuyos bustos se exponían en la sede de la Unión Panamericana, tal como hoy se siguen exponiendo en su sucesora, la Organización de los Estados Americanos.

Méndez-Ramírez, Hugo. "La estrategia narrativa y la unidad estructural en 'Tres versiones de judas' de Jorge Luis Borges," XL:2, 1990, 207-211.

El autor considera que de todas las ficciones de Borges que tratan el tema de la traición, relacionado también con el de la ambigüedad de la personalidad, quizás la de "Tres versiones de Judas" sea la más ingeniosa y mejor lograda en cuanto al uso de técnicas narrativas y por el despliegue de conceptos filosóficos y teológicos. Después de reseñar detalladamente su contenido, señala que los tres últimos párrafos de la tercera parte no corresponden a la forma ensayística que domina el relato, y concluye afirmando que el tejido de la trama de esta ficción se urde en un sistema tripartito que da unidad y coherencia a toda la narración.

Mesa-Lago, Carmelo. "Programas universitarios de estudios internacionales y latinoamericanos en América Latina y el Caribe," XXXIII:2, 1983, 207-230.

Describe y evalúa los mejores quince programas universitarios de "estudios de área" multidisciplinarios (diez de estudios internacionales y cinco de estudios latinoamericanos) localizados en ocho países de América Latina y el Caribe: Argentina, Brasil, Chile, Colombia, Costa Rica, México, Trinidad y Tobago, y Venezuela. El artículo es continuación -y sigue la metodología- desarrollada por el autor en dos estudios previos: *Latin American Studies in Europe* (1979) y *Latin American Studies in Asia* (1983). En la primera parte del artículo se comparan los quince programas, se evalúa su calidad y se analizan sus problemas y perspectivas. En la segunda parte se describe en detalle cada programa: su historia, énfasis (docencia, investigación, extensión), títulos que ofrece (licenciatura, maestría, doctorado), especializaciones, cuerpo de profesores, estudiantes, biblioteca, publicaciones e intercambios.

Metz, Allan. "*La semana trágica*: An Annotated Bibliography," XL:1, 1990, 51-91.

Provides information on the Tragic Week—*la Semana Trágica*—which occurred in Buenos Aires in January 1919, after a strike of the workers of the Vasena Metallurgic Works. It culminated when the police supported strike breakers, provoking a number of victims among workers and spectators. In the words of John R. Hébert, the Tragic Week involved not only a labor strike, "but also a vicious attack by reactionary forces" against the Jewish community. This solid bibliography is arranged by: books and monographs; journals and magazines; newspapers, and bibliographies, indexes, yearbooks, annuals, encyclopedias, and government documents.

Meyer, Doris. "Letters and Lines of Correspondence in the Essays of Victoria Ocampo," XLII:2, 1992, 233-240.

This article begins by positing the gender/genre connections between women's writing of essays and letters. For Victoria Ocampo, an interlocutor was a prerequisite for her "testimonies" which she called "spoken letters." In both genres, the self is defined through discourse and shaped by the anticipation of a response. Reciprocally, the reader responds, becoming the self required in the dialogic interaction of the letter-essay. Victoria Ocampo used an epistolary framework in many essays, but most notably in her first volume of *Testimonios* (1935). She recognized that the letter-essay had the quality of a dramatic performance that could draw the secondary reader (the public reader) into a potentially subversive sphere of influence. Ocampo's "Carta a Virginia Woolf," the first essay of this collection, is an example of this technique. Ostensibly a letter to Woolf, it is actually addressed to the Hispanic woman reader who identifies with Ocampo and responds sympathetically to her call

for female solidarity and self-expression within a new female-centered moral order.

Moore, Rachelle. "Our Women Don't Write," XL:3, 1990, 416-420.

Refers to the traditional minor role of women writers in the area of Latin American studies, and the reaction against it beginning in the 1970s. Rachelle Moore cites the inclusions and omissions of women writers in some bibliographical works, and comments on the contributions of a number os scholars, such as Marjorie Agosín, Norma Alarcón, Beth Miller, Francine Masiello, Lucía Fox-Lockert, Diane E. Marting, and Catherine Perricone. These and other authors are reversing the tradition of neglect and placing women in the mainstream of Latin American literature.

Neghme Echeverría, Lidia. "*Ecuatorial* y la crisis del humanismo," XL:3, 1990, 400-415.

Ecuatorial, poema largo, escrito en el auge de las vanguardias por Vicente Huidobro en París (1918), fue dedicado a Picasso, quien mantenía coloquios con los poetas de la vanguardia francesa y, como Huidobro vivía entre ellos, resultó natural la admiración que nutrió por este cubista. Siendo así, este poema, alusivo a la Primera Guerra Mundial, empleará recursos de la Vanguardia: el abandono de la lírica confesional (esbozada por Mallarmé), la carencia de puntuación, lo ilógico, la realidad - creada (así como lo proponía Apollinaire en *Los pintores cubistas* de 1913) y la postulación de la obra fragmentaria, aclarada por Peter Bürger en su libro *Teoría de la vanguardia*. Al mismo tiempo, se resalta la inutilidad del cristianismo a través de imágenes contrastantes: "el divino aeroplano" y "Los ocasos heridos se desangran." Idéntica visión de mundo del "Cristo volador" está en *Alcoholes* de 1913, de Apollinaire. En *Ecuatorial* se yuxtaponen eventos ocurridos en diversos continentes: Europa (la inmigración hacia América, la guerra); el Congo, África, (la explotación colonialista y la matanza de animales). Se le hace parodia a Cook, quien hizo tres viajes a Tahití entre 1768-1780, pues se le coloca en el Polo Sur, América, donde "Caza auroras boreales." El final del texto insinúa la crisis de la cultura en un mundo en guerra, paralela a la crisis de la civilización. En medio de la disociación, parecería que no hay espacio para el amor o el altruismo o para la satisfacción de necesidades emocionales íntimas. Se inserta la posibilidad de "El Fin del Universo." Se trata del malestar delante de un mundo que posibilitó una guerra mundial.

Neghme Echeverría, Lidia. "Lo fantástico y algunos datos intertextuales en *Poema de Chile* de Gabriela Mistral," XLII:2, 1992, 241-250.

Lo fantástico aparece en *Poema de Chile* como poética subyacente, puesto que hay alusiones que enmarcan un intertexto implícito con el género, según Riffaterre (*Semiótica de la poesía*), quien siguió las huellas de *Le plaisir du texte* de Barthes. A veces, la hablante tiene conciencia de ser un fantasma, o el niño indio, su acompañante, manifiesta esta peculiaridad.
Para analizar este aspecto discursivo se consideran las teorizaciones de Jean Bellamin Noël -*"Notes sur le fantastique; textes de Théophile Gauthier"*- ensayo aparecido en la coletánea de la revista *Littérature (le fantastique)*, París, Larousse, no. 8 (diciembre 1972), 3-28. Se observan aspectos fantasmagóricos y fantasmáticos en el texto de Mistral y para evitar divisiones entre ambos aspectos se considera el ensayo de Max Milner - *La Fantasmagoria*- aparecido algunos años después en francés y luego en italiano (Bologna: Il Mulino, 1989).
La narradora convierte en poesía la experiencia de transcender límites del tiempo y del espacio. Alude a Homero, a Ercilla y está implícita la visión de mundo del Inca Garcilaso (*Comentarios reales*) y algunos motivos propios de Tagore. La intertextualidad está presente para hacer verosímil lo fantástico. El final ("Ya me llama el que es mi Dueño") revela estos aspectos, pues para los incas la muerte era un llamado del Sol y en la poesía de Tagore el viaje constituye una despedida de la vida. En síntesis lo fantástico articula la poética del texto y es una forma de ver a distancia a Chile, país del cual Gabriela Mistral vivió alejada.

Neglia, Herminio G. "Dos aspectos de lo heroico en la literatura hispanoamericana del siglo XX," XXXIII:2, 1983, 231-237.

En la primera parte se refiere al concepto de "héroe" en la literatura tradicional, explicando cómo ha evolucionado según la tendencia o el momento histórico. Enfocando el tema directamente, propone destacar dos aspectos que han interesado a los autores hispanoamericanos del siglo XX: el heroísmo anónimo de seres sin significación y el heroísmo de quienes, con una misión clara, confían en sus fuerzas y su voluntad. A este efecto examina estos tres relatos y estas tres obras teatrales: *Los inmigrantes*, de Horacio Quiroga; *Manuel Pacho*, de Eduardo Caballero Calderón; *No oyes ladrar los perros*, de Juan Rulfo; *Lo que dejó la tempestad*, de César Rengifo; *El gesticulador*, de Rodolfo Usigli y *El dios de la selva*, de Pedro Jorge Vera.

Olivera, Otto. "Índices de *La Poesía Sorprendida* y *Entre las Soledades*," XXXIX:3, 1989, 334-354.

La Poesía Sorprendida (octubre 1943-abril 1947) se publicó en la ciudad de Santo Domingo, entonces Ciudad Trujillo. Su lema, "Poesía con el hombre universal,"

simbolizaba el anhelo de superar falsos nacionalismos literarios para acentuar una auténtica expresión nacional, consciente de sus relaciones universales. Esto se evidencia en las frecuentes visitas y numerosas colaboraciones de personalidades literarias extranjeras. Por otra parte la presencia en el país de un buen número de exiliados españoles no sólo fue un gran estímulo de superación cultural sino que despertó el interés por aproximarse a las raíces hispánicas de la nacionalidad.
La revista inicia en las letras dominicanas una tendencia de depuración estética que incluirá la integridad intelectual ante presiones políticas. Se aspiraba a la originalidad con un hermetismo y profundidad -a veces con vínculos surrealistas- que rechazaba previos y trillados modos de expresión. Al desaparecer con el número de abril-mayo de 1947, fue continuada por cuatro meses, de agosto a noviembre por *Entre las soledades*, con idénticas características a la anterior.

Ospital, María Silvia. "Fuentes para el estudio de la inmigración en la década de 1920 en Argentina," XXXVIII:3, 1988, 363-382.

Repasa la literatura disponible sobre el tema, y en especial la del siglo XX. Luego presenta una amplia bibliografía comentada, clasificada de la siguiente manera: Publicaciones periódicas, libros, publicaciones sectoriales y publicaciones del Congreso. Estas fuentes son, en su mayoría, expresión de grupos de opinión con poder y representatividad. Los sectores sociales que los integraban pertenecían a la oligarquía argentina tradicional, a sectores altos minoritarios, a la clase media alta y a los intelectuales, que fue el sector de mayor heterogeneidad social, con presencia de clase media y profesionales. La relación de estos grupos con los partidos políticos es poco evidente.

Palmer, Julia. "Some Aspects of Narrative Structure in José Asunción Silva's *De sobremesa*," XLI:3, 1991, 470-477.

The author contends that at least three separate aspects of the structural organization of *De sobremesa*, merits attention: the function of the novel's frame, the pattern of prolepsis evident in the relating of the protagonist's love experiences, and the existence of a pivotal episode appearing in the center of the text, suggesting a parabolic evolution of the plot. After the analysis of these three main points, Julia Palmer concludes that this novel deserves further study, for it appears to be more complex than originally assumed. Likewise, she considers that these three aspects of narrative structure support Evelyn Picón Garfield and Alfredo Villanuevo-Collado's assertions that *De sobremesa* should no longer be considered a second class collection of chaotic prose.

Parsons, Robert A. "Carlos Rangel's *Del buen salvaje al buen revolucionario*: A Maverick View of U.S. Imperialism," XXXVIII:3, 1988, 354-362.

This is a reassessment of Venezuelan essayist Carlos Rangel's controversial book *Del buen salvaje al buen revolucionario*, more than a decade after its original publication, and shortly after the issuance of a new edition by Kosmos Editorial and a new translation by Transaction Books of Rutgers University Press. It traces the ideological underpinnings of *Del buen salvaje* and examines the relationship of Rangel's views to political positions espoused by other widely-read conservative essayists in Spanish America, such as Octavio Paz and Mario Vargas Llosa. In addition, the article explores Rangel's use of rhetorical strategies designed to make conservative positions appeal to the moderate left in Spanish America. These include the popular phrasing and sarcastic tone of the essay, attacks on traditional targets of the Spanish American left, selective omissions, and a misleading representation of the relationship of Rangel's ideas to those of Víctor Raúl Haya de la Torre and the Peruvian *aprista* movement. The article concludes with a critique of Rangel's views on cultural and economic imperialism and on the history of U.S. military intervention in Latin America.

Pease G. Y., Franklin. "Cieza de León y la tercera parte de la *Crónica del Perú*," XXXIV:3-4, 1984, 403-418.

Después de reseñar la obra de Pedro de Cieza de León y la suerte que atravesaron sus escritos a través de los siglos, el autor se refiere a los escritos de la *Crónica del Perú* recientemente aparecidos: un nuevo texto de la tercera parte y otro de la segunda parte. Esta tercera parte permaneció inédita, desconociéndose su paradero. Después de una larga odisea de plagios y de pérdidas, de ediciones parciales y de misterios acerca del paradero de las copias iniciales manuscritas, se produjo este hallazgo de enorme importancia, que es justa recompensa a los desvelos de la investigadora italiana Francesca Cantú, que logró ubicar los manuscritos en la Biblioteca Apostólica Vaticana.
El autor proporciona un breve y muy útil recuento temático del contenido de esa tercera parte y anuncia la buena noticia de que el Fondo Editorial de la Pontificia Universidad Católica del Perú, junto con la Academia Nacional de la Historia, editarán la obra completa de Pedro de Cieza de León con los nuevos manuscritos hallados.

Peña, Luis, and David William Foster. "Materiales para el estudio de la nueva narrativa hispanoamericana: dos ensayos," XXXV:1, 1985, 3-24.

[Véase el comentario en: Foster, David William].

Pérez Jr., Louis A. "Armed Struggle and Guerrilla Warfare in Latin America: A Bibliography of Cuban Sources, 1959-1979," XXXIII:4, 1983, 507-544.

This bibliographical compilation brings together the principal publications dealing with armed struggle in Latin America appearing in Cuban sources between 1959 and 1979. Cuban publications, largely in the form of journals, newspapers, and books, provided a major outlet for works dealing with all aspects of insurgency, ranging from theory to practice, from experiences in the past to developments of the present. The bibliography is organized by individual countries, and includes materials on the principal guerrilla movements, by participants and outside observers, that spanned the decades between the triumph of the Cuban revolution in 1959 and the Nicaraguan revolution in 1979.

Pérez Jr., Louis A. "Cuba-U.S. Relations: A Survey of Twentieth Century Historiography," XXXIX:3, 1989, 311-328.

Provides a lucid and very comprehensive overview of works related to highly significant topics in US-Cuban relations. It covers from the eighteenth century to recent times, dealing with the critical middle decades of the nineteenth century, the events of 1895-1902, the Platt Amendment and its abrogation in 1934, the North American economic penetration of Cuba, the dramatic turn of 1959, the ill-fated Bay of Pigs invasion, and Cuban immigration to the United States, among others. Louis A. Pérez Jr. points out the significant historiographical shift that began in Cuba during the 1930s and 1940s, with predominance in the analysis of the issue of intervention. Although, naturally, political issues are the most salient in this historiographical essay, other disciplines are also covered.

Perina, Rubén M. "En nombre de la democracia" (artículo reseña), XLII:1, 1992, 156-162.

Reseña el libro de Thomas Carothers, *In the Name of Democracy: U.S. Policy Towards Latin America in the Reagan Years* (Berkeley: University of California Press, 1991). La pregunta central de esta obra es si la política de la Administración Reagan hacia América Latina en la década de los 80 contribuyó o no al resurgimiento de la democracia en la región. En la suma y resta de sus opiniones, Carothers concluye que "la respuesta es un no calificado," alegando, entre otras razones, que las elecciones son una forma superficial de las instituciones que gobiernan a un país, que los programas de asesoramiento o asistencia técnica a instituciones políticas formales es inefectiva, como lo son las misiones de observación electoral. En su análisis, Rubén M. Perina considera que precisamente por ser débiles las estructuras políticas de la sociedad, allí es donde deben enfocarse los esfuerzos para fortalecerlas. Argumenta que las crisis

económicas, la pobreza, la deuda externa, el deterioro del medio ambiente, el narcotráfico y otros factores limitantes, sólo podrán ser superados con éxito cuando los sistemas políticos democráticos dejen atrás sus crisis de legitimidad. Solamente así se logrará el contexto conducente para el desarrollo económico y social, pues garantiza la vigencia de la libertad y los derechos para hacerlo.

Planells, Antonio. "El genéro detectivesco en Hispanoamérica," XXXVI:4, 1986, 460-472.

De origen y procedencia extranjeros (Estados Unidos, Inglaterra y Francia), el género detectivesco clásico penetra en Hispanoamérica a través de un verdadero aluvión de traducciones al castellano, de autores ya consagrados en Norteamérica y Europa. Fue en Chile y durante la segunda década del siglo actual, que apareció el primer detective hispánico: Ramón Calvo, el "Sherlock Homes chileno," del escritor Alberto Edwards. Desde esos años hasta la segunda mitad de la década de los 50, el cultivo de la ficción detectivesca tradicional se verifica en Chile, México y, principalmente, en la Argentina. A partir de la década de los 60 la tendencia clásica cede a la ficción criminal, también conocida como "género negro" o "duro," la cual continúa hasta nuestro días.
El artículo traza un itinerario histórico-literario, desde el creador del género detectivesco, Edgar Allan Poe, hasta algunas de las últimas obras del belga Georges Simenon, y su manifestación en la literatura hispanoamericana. El énfasis recae en Buenos Aires, centro latinoamericano de la ficción policíaca, que cuenta entre sus más ilustres cultores a Jorge Luis Borges, Manuel Peyrou, Adolfo Bioy Casares, Marco Denevi y Leonardo Castellani; a los que se suman periféricamente los nombres de Ernesto Sábato y Julio Cortázar.

Planells, Antonio. "La polémica sobre el realismo mágico en Hispanoamérica," XXXVII:4, 1987, 517-529.

La denominación "realismo mágico" se ha venido usando en Hispanoamérica por varias décadas y se refiere a una categoría de la literatura fantástica que reacciona contra el realismo literario -y su forma más extrema, el naturalismo- de finales del siglo XIX y comienzos del XX. Esta nueva actitud se comenzó a perfilar hacia la década de los 30 y alcanzó su punto culminante después de la aparición de la *Antología de la literatura fantástica* (Buenos Aires, 1940), de Jorge Luis Borges, Adolfo Bioy Casares y Silvina Ocampo.
Presenta una secuencia de contenido histórico-crítico en torno a la extensa (y todavía no resuelta) polémica del realismo mágico, desde Arturo Uslar Pietri, quien atribuía el fenómeno a la consideración del ser humano como un gran misterio en medio de un universo de datos realistas, hasta la postura de Emir Rodríguez Monegal, quien atribuía dicha polémica a la disociación entre literatura y crítica hispanoamericanas y la calificaba de "diálogo de sordos."

Planells, Antonio. "La literatura de anticipación y su presencia en la Argentina," XL:1, 1990, 93-113.

En el panorama histórico-literario del mundo hispánico, Argentina es el único país que cultiva -cuantitativa y cualitativamente- este tipo de literatura de anticipación. Sus antecedentes se remontan al último tercio del siglo XIX (Eduardo Ladislao Holmberg); es catapultado hacia principios del siglo XX (Leopoldo Lugones); adquiere dimensión y difusión hacia principios de la década de los 40 (Jorge Luis Borges y Adolfo Bioy Casares) y, finalmente, es cultivado por un significativo número de escritores nacionales, a partir de la década de los 50, llegando así, con algunos altibajos, hasta nuestros días.
La literatura de ciencia ficción es uno de los más atrevidos intentos de la imaginación creadora por describir una posible *historia del futuro*. Su actitud frente al tiempo es condicional, ya que muestra hechos hipotéticos del porvenir; pero en función inevitable de la visión, el concepto, la percepción y las experiencias de lo que se ha convertido en pasado. Su actitud hacia el espacio es, obviamente, la conquista. La conquista del espacio exterior es, en verdad, su justificación y también su excusa. Es la rama de la literatura fantástica que más posibilidades encierra -especialmente cuando se adentra en lo mítico, arquetípico, alquímico y esotérico- para devolvernos los elementos de conquista del único y verdadero espacio que debería preocuparnos: el espacio interior.

Planells, Antonio. "La simbología del tigre en la obra de Borges," XLI:3, 1991, 422-435.

El símbolo del tigre aparece en la madrugada de la obra de Jorge Luis Borges (1899-1986), antes que el espejo (símbolo de la memoria) y mucho antes que el laberinto (símbolo del subconsciente). Este tigre personal encarna el elemento psíquico en su obra (pudiéramos decir que el tigre lo representa y transfigura), relacionado con sus deseos y sensibilidades que delinean su particular visión del universo: un sistema incomprensible, a medio hacer, mutante, irreal, singularmente patético y regido por el yugo del tiempo.
Este artículo rastrea y examina la presencia del tigre a través de la obra de Borges; su incesante y felino paseo por los más remotos rincones de la realidad, lo fantástico y lo sobrenatural, interpenetrándolo todo gracias a su infinita capacidad mutante y su increíble osadía para trascender las limitaciones impuestas por su propia tigredad...apareciendo y desapareciendo a voluntad, llegando a ser el rey de la creación, la preservación y la destrucción, y también su antitigre, todos los tigres o la nada.
El habitat del tigre borgeano es el laberinto. Los espejos lo reproducen infinitamente y su esencia es la memoria (el tiempo). Su soledad es infinita y su compañía resulta ineludible. El tigre es la forma de los sueños y la realidad de las pesadillas; su piel reproduce el laberinto como recordatorio de que estamos dentro. Sin embargo, no todo fue laberinto o metafísico en la vida del escritor

argentino; en su anteúltimo libro (*Atlas*, 1948) recoge en su prosa "El último tigre" su experiencia, acariciando un tigre de Bengala durante una visita a un zoológico norteamericano. Sus palabras, pese a que aluden al tigre concreto, de carne y hueso, lo devuelven al dominio de la irrealidad.

Planells, Antonio. "El centro de los laberintos de Borges," XLII:1, 1992, 102-120.

Si existe un símbolo capaz de condensar, con singularidad y exactitud, el diseño de los acontecimientos históricos del siglo XX, ese símbolo es, sin lugar a dudas, el laberinto. Y la sola mención de esa palabra nos obliga a detenernos ante la personalidad literaria del argentino Jorge Luis Borges (1899-1986). Este trabajo examina el laberinto a través de toda la obra de Borges desde la perspectiva del mito fundamental: el mito de la creación. Para ello se analizan los conceptos borgeanos de *caos* y *razón*, y se pasa revista a los juicios de la crítica y a los testimonios orales del propio autor en materia laberintológica.
Pese a que el laberinto posee una arquitectura y una finalidad precisas (su estructura es compleja y una vez en su interior, es muy difícil o imposible encontrar la salida), tanto su construcción como su concepción oscila alrededor de un centro misterioso y sagrado. En este trabajo se identifican diez y nueve textos borgeanos, en los cuales la presencia del laberinto está directamente relacionada con el centro. No siempre ese centro existe. A veces hay infinitos centros. Otras veces el centro es la entrada a otro laberinto. La única y verdadera certeza es que todos y cada uno de estos relatos de Borges, fueron indudablemente concebidos y ejecutados desde un laberinto real.

Potash, Robert A. "A Computer-Based Guide to Notarial Records," XXXIII:2, 1983, 238-247.

In response to the challenge of ready and efficient access presented by notarial archives, in the early 1980s El Colegio de México and the University of Massachusetts undertook the project to prepare a computer-based guide to notarial records, for the years 1829, 1847, and 1875. With the support of the Tinker Foundation and the Organization of American States, the project was carried out in Mexico City under the supervision of Josefina Vázquez and Jan Bazant, both of El Colegio de Mexico. After designing a standardized form, a team of archival assistants extracted data from each *escritura* pertaining to the year under preparation. The University of Massachusetts, in Amherst, provided the technical support to prepare the respective data base. The successful completion of the yearly guides marked the end of the pilot project. For the processing of new guides, in the future all operations will be made in Mexico City. The ultimate goals of the project were satisfactorily fulfilled: to create a capability for preparing broad general indexes to the holding of the Archivo General de Notarías and other Mexican notarial archives, and to serve as a model to other Latin American countries.

R-Vergara, Isabel. "*Doce cuentos peregrinos* de Gabriel García Márquez" (artículo reseña), XLII:4, 1992, 651-653.

Estos cuentos constituyen una amalgama de todos los géneros que ha cultivado Gabriel García Márquez, y son producto de notas periodísticas, guiones de cine y una serie de televisión. García Márquez comenta en el prólogo el origen, cronología y otras consideraciones que lo llevaron a escribir estos cuentos, y declara que son consecuencia del puro placer de escribir. Isabel R-Vergara estima que ello significará frustración para muchos críticos, pero que su lectura estará "liberada de las trampas codificadas que abundan en sus obras precedentes."
Dentro de los cuentos mejores logrados, la autora señala "Sólo vine a hablar por teléfono," "La santa," "Me alquilo para soñar," "Maria dos prazeres," "Buen viaje, señor presidente," "El verano feliz de la señora Forbes" y "El rastro de tu sangre sobre la nieve." En cambio, algunos pudieron haber sido excluidos, como "Diecisiete ingleses muertos" y "La luz como el agua."

Raat, William Dirk. "The Mexican Revolution" (review article), XXXVII:1, 1987, 62-65.

A critical review of the 2-volume work *The Mexican Revolution*, by Alan Knight, published in 1986 by Cambridge University Press. It is an analytical and interpretative account, where Knight, a traditionalist, clearly identifies with Frank Tannenbaum and the generation of the 1930s in viewing the Revolution as fundamentally agrarian and popular. The author questions a good number of important assertions and judgments expressed by Knight on certain topics and other scholars specialized in Mexico, and harshly criticizes Knight's tendency to begin questioning the other fellow's work, and ending attacking the fellow himself.

Rapoport, Mario, and **Graciela Sánchez Cimetti.** "Historia oral de la política exterior argentina, 1945-1983: un enfoque metodológico," XLI:2, 1991, 211-223.

El estudio de la historia contemporánea de las relaciones internacionales de la Argentina es todavía un campo poco desarrollado en ese país. Además de las dificultades impuestas por los problemas económicos y políticos, uno de los principales obstáculos al desarrollo de la investigación en esta área es la carencia de fuentes confiables y de documentación accesible debido al lento proceso de desclasificación de los documentos, al estado precario de la organización de los archivos diplomáticos, y al abandono, destrucción u ocultamiento de archivos privados. Esto hace necesario explorar otras fuentes, como los testimonios orales. En este sentido, el proyecto de Historia Oral de Política Exterior Argentina, cuya metodología se expone en este artículo, tiene como

principal objetivo cubrir esa carencia, a través del enriquecimiento de las fuentes disponibles para el estudio de las relaciones internacionales de la Argentina entre 1945 y 1983.

El primer paso del trabajo consistió en la confección de una cronología histórica de la política exterior, realizándose un relevamiento exhaustivo de las fuentes primarias y secundarias disponibles, que resultó el material de base para la confección de los guiones de las entrevistas. El segundo paso se centró en la identificación de los actores que tuvieron una participación destacada en la formulación e implementación de la política externa. Esto condujo a privilegiar a personalidades tales como ex-presidentes y ex-ministros de relaciones exteriores y funcionarios de otras áreas de gobierno.

Uno de los aportes fundamentales de esta investigación, además del propiamente documental, es contribuir al esclarecimiento de lo que se podrían llamar las fuentes domésticas de la política exterior, superando la visión clásica de la historia diplomática. La posición relevante de los entrevistados permite disponer de testimonios que constituyen elementos significativos para el estudio de las estructuras de poder.

Ray, James Lee, and **Olga P. Reyes**. "The Inter-American System, the Organization of American States and the Future," XXXIX:4, 1989, 512-526.

Analyzing the current state of affairs in the Inter-American system, the authors contrast a pessimistic assessment with an optimistic view, supporting both positions with a variety of specific cases. With reference to the problems facing both the Organization of American States (OAS), and the Inter-American system, they consider that the trend toward democracy all over Latin America and the Caribbean, would diminish the possibilities of international conflicts, and induce the enhancement of regional institutions such as the OAS. As for the reports on the demise of the Inter-American system and the OAS, they "may be exaggerated as well as premature."

Reis, Roberto. "A amendoeira e o banana: impotência em José Lins do Rêgo," XXXIX:2, 1989, 169-176.

Este estudo focaliza o escritor brasileiro, José Lins do Rego, de uma perspectiva sócio-crítica: a crise na família nuclear que era tão presente na sociedade brasileira em sua transição para um ambiente mais urbano e moderno também tem importante papel tanto em seus personagens fictícios como em suas memórias. Com efeito, existe um padrão que é repetido, com pequenas variações, no ciclo da cana-de-açúcar e nos romances urbanos, bem como em suas memórias, levando-nos à conclusão de que se trata de um traço (no sentido psicanalítico) que é tematizado em sua obra. Sugere-se também que a decadência da família nuclear é responsável pela impotência que afeta seus principais personagens, incapázeis de transformar a sociedade que os rodeia.

Reyes, Olga P., and James Lee Ray. "The Inter-American System, the Organization of American States and the Future," XXXIX:4, 1989, 512-526.

[See the annotation in: **Ray, James Lee**].

Ripoll, Carlos. "La Sagra's *Historia*," XL:3, 1990, 421-427.

Refers to the *Historia física, política y natural de la isla de Cuba*, by Ramón de la Sagra, which began publishing in separate pamphlets in 1837, and continued for a period of twenty years. The 13 volumes of La Sagra's *Historia* "serve as an extensive compilation of what had gone into the makeup of Cuba," covering subjects such as the ethnic composition of the population, slavery, government, politics, economy, agriculture, commerce, climate, geography, flora, and fauna. A bibliographical notation of the 13 volumes is added. For this analysis the author was able to consult a well preserved collection in its original bindings, belonging to a private collector in Madrid.

Rodríguez, Mario. "The First Venezuelan Republic and the North American Model," XXXVII:1, 1987, 3-17.

The Republic of Venezuela, created on July 5, 1811, barely survived a year of chaos. It was a bruising failure for the vaunted liberal experiment, the pioneer of Spanish American republics. The author explains the reasons for such a breakdown. Through Miranda and others, Venezuelans learned about the model of the United States, representing the best reforms of the eighteenth-century Enlightenment, and it spurred the Venezuelans to achieve the same objectives.
However, the unsettled conditions of war, plus the demand for revenues by a desperate and weak Venezuelan government, were too much for the incipient nationalistic spirit of the times. The masses of Venezuelans did not understand what independence really meant for them. Therefore, they followed on the path of submission that postponed the real birth of the Venezuelan commonwealth.

Rodríguez, Rodney T. "*Revista de Guatemala*: índice literario," XXXVIII:1, 1988, 29-56.

La *Revista de Guatemala* nació a mediados de 1945 cuando Juan José Arévalo ejercía la presidencia del país. Su inspirador fue Luis Cardoza y Aragón, un poeta y crítico de arte que, imbuido de idealismo por la revolución guatemalteca, regresó del exilio en México para dirigirla en su época más productiva. El autor reseña el pensamiento que guió a la *Revista*, que enfocó principalmente aspectos políticos, pero que también brindó una producción cultural y literaria

muy rica. En ella colaboraron tanto escritores guatemaltecos como de otras latitudes, entre ellos: Jorge Carrera Andrade, Miguel Ángel Asturias, Jorge Icaza, Octavio Paz, Carlos Pellicer, Alfonso Reyes y Xavier Villaurrutia. La *Revista* cesó su publicación en 1953. Complementa este artículo un índice de autores dividido geográficamente en: españoles, guatemaltecos e hispanoamericanos.

Roig, Arturo Andrés. "El discurso civilizatorio en Sarmiento y Alberdi," XLI:1, 1991, 35-48.

Este ensayo versa sobre un aspecto del "espíritu constructivista" que caracterizó a los escritores y políticos argentinos Domingo Faustino Sarmiento (1811-1888) y Juan Bautista Alberdi (1810-1884), tal como se manifiesta en ellos en la "construcción discursiva" que ponen en práctica, la que es caracterizada como "discurso civilizatorio." Con elementos teóricos y metodológicos de una "teoría del texto" se analiza comparativamente la estructura del discurso en ambos, señalando el modo como se organiza el régimen categorial, así como el tipo de dialéctica que se ejerce. El estudio del tema en Sarmiento se centra en su libro *Facundo* (1845) y en el caso de Alberdi se trabaja con tres de sus obras: el *Fragmento preliminar al estudio del derecho* (1837), *Bases y puntos de partida* (1852) y *El crimen de la guerra* (1870-71).

Rokas, Nicholas W. "Bibliografía crítica selecta de Mario Monteforte Toledo," XXXVI:1, 1986, 29-38.

Bibliografía comentada de los principales estudios críticos de la obra literaria de Mario Monteforte Toledo, que se publicaron durante algo más de tres décadas (1948-1979). En una breve introducción el bibliógrafo menciona los aspectos de la obra de Monteforte que más se han estudiado (interpretación informada de la cultura indígena, protesta social, imposibilidad de la integridad del individuo, y otros). Al mismo tiempo, se lamenta la carencia de análisis críticos de otras obras de Monteforte que bien lo merecen.
En el comentario correspondiente a cada uno de los estudios aquí incluidos se destacan las ideas y juicios emitidos sobre la obra del autor. Aunque esta bibliografía contiene mayormente la crítica hispanoamericana y norteamericana -y poco de la europea, por ser difícil de localizar- es, sin embargo, un valioso instrumento para el estudio de la rica obra literaria del excelente escritor guatemalteco.

Rokas, Nicholas W. "Latin American Literature in Modern Greek: A Bibliography," XLI:4, 1991, 589-600.

This bibliography consists of: 1. An introduction which traces briefly the history of and the reasons for the ever-increasing interest in Spanish American literature in Greece, as evidenced by the numerous translations done annually and the great number of publishing houses involved in their publication; 2. A section devoted to thirteen anthologies of Spanish American novel, short story, and poetry. The drama is completely absent from these translations, while the essay is almost as neglected. General information is given on the editors/translators, the contents, and even the strengths and limitations of each anthology; 3. The major portion of this study consists of the bibliographical data of some eighty translations into modern Greek of novels, collections of short stories and poetry from Spanish America. Brazil is not included.
The autor presents this work not as an exhaustive treatment of the subject, but as a first contribution (in English) to the bibliography of translations of Spanish American literature into modern Greek.

Rosegreen-Williams, Claudette. "Re-Presentations of Afro-Caribbean Folklore in Spanish Caribbean Poetry," XLII:1, 1992, 121-131.

This essay examines some of the ways in which Afro-Caribbean folk traditions have been depicted by Spanish Caribbean poets, and the ideological function served by ostensibly transparent folkloric discourses. The analysis is based on the theory that in the process of literary production, the author does not merely reflect or reproduce a reality that is given, but rather re-presents it. The poems selected for study reveal a variety of responses and intentions, including the veiled aversion of the apparently detached voyeur, the ethnographic interest of the *negrista* writers and the subtle interweaving of political meaning and ethnographic content.

Rosemberg, Fernando. "Dos actitudes literarias: indianismo e indigenismo," XXXVI:1, 1986, 52-57.

El autor se propone recordar las diferencias que la crítica ha establecido entre los conceptos de indianismo e indigenismo, conceptos que todavía hoy algunos estudiosos no distinguen con claridad. A tal efecto, recorre sucintamente el proceso a través del cual cada una de esas nociones fue adquiriendo su propia figura. Parte de José Luis Mariátegui, quien sostuvo que la genuina corriente indigenista no buscaba en el indio un tipo o un motivo pintoresco o decorativo sino el producto de una realidad política y económica lamentable que debía modificarse. Examina luego las diferentes ideas de quienes se ocuparon del tema. Señala que a partir de Aída Cometta Manzoni la distinción parece generalmente aceptada, y lo prueba con citas de críticos posteriores. El autor

concluye sosteniendo que ya no pueden quedar dudas: los conceptos de indianismo e indigenismo entrañan actitudes muy distintas y han quedado claramente delimitados. Era imposible, en efecto, no diferenciar indios como los de "La victoria de Junín" o *Tabaré* (para mencionar algunos ejemplos), por un lado, y los de Ciro Alegría o José María Arguedas, por otro. Los primeros son falsos y convencionales; los últimos son verdaderos. Por ello, hoy ya no puede justificarse ninguna confusión al respecto.

Sable, Martin H. "The *Inter-American Review of Bibliography:* A World-Wide Service for Mankind," XXXIII:3, 1983, 389-393.

Provides a historical background of this journal of the Organization of American States, which began its publication in 1951, and includes the names of some of the authors who contributed throughout the years. Finally, Martin H. Sable refers to the bibliographical sections incorporated in 1979, and points out to the additional service they provide to faculty members, students, librarians and researchers in general.

Sacerio-Garí, Enrique. "La crítica de Borges en *El Hogar*," XXXIII:2, 1983, 171-190.

Se refiere a la producción de Jorge Luis Borges en la revista *El Hogar*, "Ilustración semanal argentina," fundada en Buenos Aires en 1904. Borges tuvo a su cargo la sección "Libros y autores extranjeros" durante casi tres años a partir de octubre de 1936. Dentro de este período el autor analiza cuatro etapas precisas de la participación de Borges. Presenta una relación de quienes lo precedieron en esa sección de *El Hogar* y compara los diversos estilos de las reseñas. Se incluyen dos apéndices, uno con los números de *El Hogar* en que la sección mencionada se publicó bajo el nombre de Borges, y otro con un índice de los libros reseñados por Borges, ordenado cronológicamente, al que se agregó un listado también cronológico, de los artículos de Borges que aparecieron en *El Hogar* fuera de la sección "Libros y Autores Extranjeros."

Sáenz Quesada, María. "Los 25 años de *Todo es Historia*," XLII:4, 1992, 561-569.

Fundada por Félix Luna en Buenos Aires, en 1967, *Todo es Historia* presenta mensualmente temas de divulgación de historia argentina. La autora califica como una "prodigiosa continuidad" el haber cumplido un cuarto de siglo de aparición ininterrumpida. Analiza sus características externas, los temas abordados, la publicación de índices que proveen un acceso rápido a su miríada de temas y la evolución de su contenido. Los colaboradores que actualmente predominan son los historiadores profesionales, por encima de periodistas y aficionados, pero se continúa exigiendo que cada nota sea un relato, una

historia con principio, desarrollo y final.
Este artículo concluye con unas reflexiones de Félix Luna que, entre otras, dice: "He tenido suerte y le auguro la misma suerte a esta revista, que siento como una hija y cuya prolongación en el tiempo, con todos los cambios que puedan producirse, deseo ardientemente como una forma de trascendencia personal."

Sánchez Cimetti, Graciela, and **Mario Rapoport**. "Historia oral de la política exterior argentina, 1945-1983: un enfoque metodológico," XLI:2, 1991, 211-223.

[Véase el comentario en: **Rapoport, Mario**].

Sanderson, Steven E. "The Once and the Future Peasant Question in Latin America" (review article), XXXIII:4, 1983, 562-576.

This article reviews three books dealing with the subject of the title: David Barkin and Blanca Suárez, *El fin de la autosuficiencia alimentaria* (1982); Alain de Janvry, *The Agrarian Question and Reformism in Latin America* (1981), and Joe Foweraker, *The Struggle for Land: A Political Economy of the Pioneer Frontier in Brazil from 1930 to the Present Day* (1981). The author delves with the three works, individually and comparatively, examining these focal points: the structure of peasant production and its articulation with the international system, the rationalization of agriculture on a world scale, the integration of individual capitals, and a final question: What is to be done? the question of political intervention in agriculture. The reviewer considers that despite these three "formidable" books, the questions haunting analysts of peasant life in Latin America remain unanswered.

Sandos, James A. "Latin American Holdings of the U.S. Military History Institute," XXXIII:1, 1983, 21-27.

Latin Americanists will find a rich collection of primary and secondary materials not only on U.S. military relations with Latin America but also socio-anthropological information on indigenous mores and culture contact, at the U.S. Army Military History Institute (USAMHI), in Carlisle, Pennsylvania. Archival material consists of two sections. The *main collection* comprises senior officer debriefings (transcribed oral interviews), personal and professional correspondence, memoirs, diaries, papers, and scattered newspapers. It also holds detailed information on individual countries for specific eras. The *special collection* of the archives houses the largest single repository in the world of personal materials of the personnel who served the U.S. abroad in the Spanish-American War era, 1898-1907.

Sarramía Roncero, Tomás. "Presencia hispanoamericana en la *Revista Puertorriqueña* (1887-1893)," XXXV:3, 1985, 305-314.

La *Revista Puertorriqueña* llegó a ser una de las publicaciones literarias más importantes de su época (1887-1893). Su aparición en el ambiente isleño finisecular -sacudido por enconadas luchas políticas- contribuyó al desarrollo cultural, y la participación de ilustres figuras de las letras hispanoamericanas propició, en gran medida, el éxito de la publicación. En este trabajo -esencialmente bibliográfico- se ha desglosado la participación de dichos colaboradores; además de las notas, reseñas y noticias de carácter literario que sobre ellos, o sobre sus obras, se mencionan a lo largo de los siete volúmenes que componen la *Revista*. Los investigadores y estudiosos de la literatura hispanoamericana podrán encontrar en este artículo un instrumento útil que podrá facilitar una determinada consulta sobre las relaciones y colaboraciones literarias entre Puerto Rico y la América hispana.

Sarramía Roncero, Tomás. "La revista *Las Antillas*, 1866-1867: un propósito hispanoamericanista," XXXVIII:1, 1988, 61-68.

El 10 de diciembre de 1866, dos periodistas puertorriqueños -José Coll y Britapaja y Manuel Corchado- publicaron en Barcelona el primer número de *Las Antillas*, subtitulada "Revista Hispano-Americana, Política, Científica, Literaria y Comercial." Esta revista quincenal enfrentó problemas económicos que la forzaron a cesar su publicación antes de cumplir el primer año. Incluye una breve introducción y un índice de autores de sus 23 números.

Scarano, Mónica E. "La producción literaria de Sarmiento como metatexto cultural: el concepto de 'cultura americana'," XLI:2, 1991, 224-232.

El artículo propone leer la producción literaria de Domingo F. Sarmiento -en particular las obras que se pueden incluir en la categoría amplia de "discurso ensayístico" y que despliegan diferentes modulaciones reflexivas en torno de la identidad cultural nacional y supranacional, como un extenso y complejo metatexto cultural. Dentro de la amplísima lista de cuestiones que aborda esta escritura, el presente trabajo se concentra puntualmente en la construcción de la compleja significación del concepto de cultura americana -sin pretender agotar la cuestión en la obra total del escritor argentino-, revelando el complejo y rico trasfondo ideológico, donde se debatía la élite intelectual rioplatense en la tarea de elaborar y llevar a la práctica un proyecto político y cultural a mediados del siglo XX. Se rastrea minuciosamente la plurivocidad de dicha noción y se señalan tres direcciones semánticas: 1) romántica, historicista; 2) racionalista, iluminista, y 3) racista, positivista, indicando citas textuales o mencionando las fuentes textuales correspondientes.

Scheman, L. Ronald. "Rebuilding the OAS: A Program for its Second Century," XXXIX:4, 1989, 527-534.

Discusses the dual role of the Organization of American States (OAS): political and developmental. In the political scene, L. Ronald Scheman states that unless the OAS remains firm for freedom and democracy, it would become a mere utilitarian association. Besides, the author claims that the Inter-American system requires a better mechanism to resolve international disputes. The environmental agenda provides opportunities in areas such as the environment, drugs, refugees, and education. Judging the favorable response to past initiatives, the nations of the Hemisphere demonstrated that they accept a "constructive dialogue" among the American republics.

Serra, Edelweis. "Notas para una relectura de Eduardo Mallea," XXXIX:3, 1989, 301-310.

A cincuenta años de *Historia de una pasión argentina* y *La bahía del silencio*, la autora sugiere una relectura de la obra malleana con instrumentos críticos que la rescaten tanto del clisé tendencioso cuando del monótono repeticionismo escolar. Muestra, en densa síntesis, el modo como la narrativa de Eduardo Mallea (1903-1982) quicia en una estrategia textual donde interactúan el discurso específicamente narrativo y el discurso del comentario autorial con función paranarrativa, inseparable de la ficción. Revaloriza en las historias malleanas la conciencia de autor como agente semiótico, cuya praxis escrituraria prevé la recepción del lector. Si bien el artículo se detiene en la novela central, apunta a una constelación de textos capitales, marcados por la capacidad de Mallea de renovar y enriquecer sus configuraciones fictivas. El análisis pone el acento sobre el rasgo moral distintivo del mundo narrado y sobre las articulaciones estéticas de su principio constructivo.

Shaw, Donald L. "Some Issues of Carpentier Criticism," XXXV:3, 1985, 297-304.

The critics selected by Donald L. Shaw are prominent scholars on Alejo Carpentier, such as Frances Wyers Weber, Roberto González Echevarría, and Esther Mocega González. Carpentier's works are analyzed from several angles, including his attitudes toward time, reality, the Cuban Revolution, and religion. Shaw concludes that despite the large number of critical books and articles, a good part of Carpentier's work provides conflicting interpretations. It is so because of "a certain dualism in his outlook which is at first sight concealed by his stance as a novelist of ideas." Moreover, Carpentier cannot always be neatly categorized, in a coherent way, at the risk of simplifying the complexity of his texts.

Shaw, Donald L. "Interpretations of *Alturas de Macchu Picchu*," XXXVIII:2, 1988, 186-195.

This work by Pablo Neruda, the second section of *Canto general*, marks a major transition in his poetic production. Donald L. Shaw reviews some of the critics observations on the interpretation of the poem —Enrico Mario Santí, Dieter Saalmann, Cedomil Goic, John Felstiner, Noé Jitrik, among others, and adds his own interpretation. Shaw considers that to interpret *Alturas de Macchu Picchu* correctly, it should be understood that in the end what concerned Neruda was the hope of establishing a living link with the past.

Sklodowska, Elzbieta. "La parodia en la narrativa hispanoamericana: un ensayo bibliográfico," XLI:2, 1991, 203-210.

Se examinan las manifestaciones de la parodia en la narrativa hispanoamericana moderna, con énfasis especial sobre la novela. Luego de establecer una definición del espacio textual de la parodia -a partir de las teorías de Hutcheon, Dane, Kiremidjian, Rose, Ziomek, Tinianov y Markiewicz- se ofrece un vistazo panorámico sobre la evolución de la parodia en las letras hispanoamericanas. Al revisar la bibliografía existente sobre el tema, se concluye que si bien existen numerosos estudios sobre la parodicidad en textos o autores individuales, aún carecemos de estudios que intenten un asedio comprensivo al tema con el objetivo de construir un modelo dinámico de la parodia en relación a la evolución estética y a los cambios históricos propios del sistema literario latinoamericano. Cierra el estudio una bibliografía seleccionada (comentada) de estudios sobre la parodia en la literatura hispanoamericana del siglo XX.

Slatta, Richard W. "*Llaneros* and Gauchos: A Comparative View," XXXV:4, 1985, 409-421.

Frontier horsemen played important economic, political, and cultural roles in many nations of North and South America. This essay analyzes similarities and differences between two important equestrian groups, llaneros of Venezuela and gauchos of Argentina's pampas. The social formation of those two groups, is examined. Both llaneros and gauchos were predominately non-white. Colonial missions played a minor but marginally greater role on the llanos than on the pampas. Strong indigenous influences in the ethnicity, language, and culture are found in both groups.

Gauchos and llaneros worked during the colonial era as wild-cattle hunters and ranch hands. Both became proficient with lasso and were excellent riders. During the independence wars, their martial skills gave them importance as cavalry troops. After independence they served in the caudillo armies of José Antonio Páez, Juan Manuel de Rosas, and others. Some took up a bandit life and rustled cattle in defiance of the government and of increasingly powerful

ranching elites.
During the late nineteenth century, rural society on the pampas of Argentina underwent significant changes. Immigration, fending, new cattle breeds, diversification into sheep ranching and agriculture altered the gaucho's world. Rural modernization marginalized the gaucho socially and reduced his economic importance. Meanwhile, the llanos of Venezuela remained a traditional "static frontier" that continued to produce low-grade jerked beef and cattle hides. Venezuelan economic demographic growth turned toward the oil-rich coast, leaving the llanos and the llanero ignored and impoverished. The gaucho became a national archetype for Argentina, while the llanero remains a more regional figure in Venezuelan culture. Both achieved a measure of literary importance, however, in the many novels that memorialize vanishing rural life.

Slatta, Richard W. "'Civilization' Battles 'Barbarism': Argentine Frontier Strategies, 1516-1880," XXXIX:2, 1989, 177-194.

Spanish and then Argentine officials faced 350 years of violent, effective opposition from Indians of the pampas. From the destruction of Buenos Aires in 1536 until the "Conquest of the Desert" in 1879, Indians stymied white occupation of the pampas. This essay first describes colonial economic conflict between Indians and whites over the resources of the pampa, mainly the bounty of wild cattle and horses. Next is described the primarily defensive frontier military strategies employed by the Spanish. The wars of independence disrupted rural social relations. Indians attacked and rolled back the frontier line. Occupied with fighting the Spaniards, independence forces in Argentina could not adequately man the frontier militia.
During the first few decades of independence, Juan Manuel de Rosas employed a combination of military offensives and bribes to control frontier tribes and to push back the frontier line. His fall in 1852 meant an interruption of government bribes. This gave rise to a new round of Indian raids that depopulated sections of the frontier. Argentine strategy reached the apogee of defensiveness in the 1870s when Minister of War Adolfo Alsina began digging a long ditch across the pampa to foil Indian raiding parties. Alsina's death in late 1877 opened the ministry to Julio A. Roca who formulated a grand offensive strategy. Improved communications and weapons technology played important roles in Roca's victory.
The essay concludes with a critique of Spanish and Argentine frontier military policy. Civil-military conflict undercut frontier policy effectiveness. Forced recruitment and abuse of enlisted men by officers hurt troop morale and prompted many desertions. In the final analysis, the cultural and racial prejudices of Spaniards and white Argentines against plains Indians proved the greatest barrier to effective frontier policy. White prejudice rendered interracial accommodation and cooperation impossible. Instead, whites insisted upon

domination and destruction, the total victory of their "civilization" over Indian and gaucho "barbarism." Therein lies the tragedy of Argentine frontier policy and the reason for more than three centuries of conflict.

Snarr, D. Neil, and **E. Leonard Brown**. "Nicaragua: An Annotated Bibliography, 1979-1984," XXXVII:1, 1987, 18-49.

[See the annotation in: **Brown, E. Leonard**].

Sonntag-Grigera, María Gabriela. "Lesser-Known Latin American Women Authors: A Bibliography," XLII:3, 1992, 463-488.

This bibliography attempts to assist the researcher in locating information for the study of 20 Latin American women authors. It includes all materials found through the date of publication and does not aim to be selective in any way. After a brief listing of the most important sources for further study in Latin American literature, the bibliography provides entries for the following authors: Albalucía Ángel, Diana Bellessi, Cecilia Bustamante, Belkis Cuza Malé, Amparo Dávila, Raquel Jodorowsky, Lolita Lebrón, Inés Malinow, Elena Milán, Angelina Muñiz, Renata Pallottini, Cristina Peri Rossi, Nélida Piñón, Águeda Pizarro, Teresa María Rojas, Mariela Romero, Clementina Suárez, Tita Valencia, Blanca Varela, and Alicia Yánez Cossio. Works by the author are listed first followed by biographical and critical works, all arranged alphabetically.

Sulsona, Violeta, and **Inés Dölz-Blackburn**. "Isabel Allende a través de sus entrevistas," XLII:3, 1992, 421-430.

[Véase el comentario en: **Dölz-Blackburn, Inés**].

Super, John C. "Francisco Palóu: Historian and Biographer," XL:2, 1990, 194-206.

Francisco Palóu's historical and biographical writings are essential sources for studying the early history of the Californias. This article, based mainly on the correspondence of Palóu, analyzes Palóu's writings as reflections of his missionary career. Emphasis is given to Palóu's frustrations as president of the Lower California missions, particularly his struggles with his military counterparts, and then to the difficulties of his life in Monterey and San Francisco. Palóu's personal and political reactions to California missionary life from 1767 to 1783 influenced much of his *Historical Memoirs of New California*. This work is compared to the *Life of Serra*, a book with a much different purpose and scope. The article evaluates the two works, stressing how they were the result of the changing circumstances of Palóu's missionary career.

Swanson, Philip. "Concerning the Criticism of the Work of José Donoso," XXXIII:3, 1983, 355-365.

In response to critics who see José Donoso's works as mere collections of signs behind which there is no deeper significance, it is argued that, despite ambiguities, various levels of meaning can be discerned (as the author's own words suggest). Various interpretations are then examined including eccentric, socio-political, socio-psychological, psychoanalytical and mythical readings. After discussing the values and drawbacks of such approaches, it is noted that the existential aspect of Donoso's fiction has been particularly neglected. Furthermore, it is suggested that most criticism has taken the form of content analysis (largely on *El obsceno pájaro de la noche*). Different approaches to technique are then surveyed, but it is concluded that a more sophisticated, formal approach to Donoso's work is needed. Pointers are given towards potential paths for future formal/technical analyses and towards worthwhile areas of investigation in relation to Donoso's more recent novels, where possible new developments are said to be underway.

Szmetan, Ricardo. "*Sobre las ruinas* de Roberto J. Payró, en el contexto de la época," XL:2, 1990, 212-217.

Se ocupa de una de las obras olvidadas del autor argentino Roberto J. Payró, *Sobre las ruinas*, publicada en 1904, ejemplo de teatro de ideas en la naciente dramaturgia argentina. Esta obra refleja el brusco cambio producido en el país por el aluvión migratorio, que unido al avance tecnológico y al desarrollo de un capitalismo voraz, marcan un gran contraste con las rígidas, pero pacíficas tradiciones feudalistas del régimen político y social del pasado. Lo que distingue a esta obra, es la fuerte crítica implícita que hace a la sociedad de la época, situación que hasta ahora no había sido analizada por los críticos en toda su dimensión.

Tanzi, Héctor José. "Nuevas interpretaciones sobre Vespucio y su viaje de 1501-1502" (artículo reseña), XXXIII:1, 1983, 28-31.

Ensayo crítico del libro de Rolando A. Laguarda Trías, *El hallazgo del Río de la Plata por Amerigo Vespucci en 1502* (Montevideo, 1982). La mayor importancia de esta obra es su interpretación cartográfica y las apreciaciones que se formulan acerca de los conocimientos sobre navegación de esa época. Si bien proporciona interpretaciones novedosas, están sólo parcialmente vinculadas con la expedición de Vespucio propiamente dicha y no varían las dificultades que existen para interpretar su recorrido final.

Tomasek, Roberto D. "The Organization of American States and Dispute Settlement from 1948 to 1981 - An Assessment," XXXIX:4, 1989, 461-476.

Examines the effectiveness of the Organization of American States (OAS) in resolving disputes during the period 1948-1981. First, he describes what is unique about the OAS in its handling of past disputes, and how it has developed a strategy of dispute settlement. Then refers to the actions of the OAS during this period on exile disputes, boundary controversies and, in 1969, the El Salvador-Honduras War. Not included are the controversial U.S. interventions in Guatemala in 1954, and the Dominican Republic in 1965. The author concludes that the OAS has developed fairly successful conflict resolution strategies, and that it has been most successful at the immediate crisis stage.

Torchia Estrada, Juan Carlos. "Pedro Henríquez Ureña y el desplazamiento del positivismo en México," XXXV:2, 1985, 143-165.

Expone la actuación e influencia de Pedro Henríquez Ureña en el grupo mexicano del Ateneo de la Juventud, del cual también formaron parte José Vasconcelos y Antonio Caso. Este grupo fue muy influyente a principios de siglo en el desplazamiento del positivismo filosófico imperante por entonces en México. También intenta contribuir a la imagen intelectual de Pedro Henríquez Ureña mediante el análisis de sus escritos juveniles de naturaleza filosófica, a los cuales sitúa en el conjunto de manifestaciones de la época que expresan la reacción frente al positivismo.

Torchia Estrada, Juan Carlos. "Correspondencia entre José Gaos y Francisco Romero," XL:3, 1990, 319-350.

Se reproducen cartas intercambiadas entre el filósofo argentino Francisco Romero (1891-1962) y el filósofo hispano-mexicano José Gaos (1900-1969). Las cartas se extienden entre 1937 y 1952, aunque la mayoría de ellas corresponde al período 1937-1940. Esta correspondencia, de contenido filosófico, contribuye a la biografía intelectual de ambos autores y al conocimiento de la vida filosófica en Hispanoamérica y España en el período cubierto por ella. La introducción contiene información para facilitar la comprensión de las cartas y comentarios sobre su significado.

Torres Ortiz, Víctor F. "El teatro de René Marqués: bibliografía anotada," XLII:2, 1992, 251-257.

Bibliografía dedicada a la crítica en torno al teatro de René Marqués que incluye artículos, ensayos y obras monográficas, y está dividida en cinco

secciones: biografía, bibliografía, libros y tesis doctorales, ensayos y artículos críticos, y obras individuales. Con excepción de las secciones de biografía y bibliografía que abarcan aspectos generales, las secciones restantes se limitan a la producción dramática de Marqués, enfocando sus diversas obras. La última sección corresponde a la crítica, que aborda exclusivamente una obra de Marqués y están organizadas bajo los títulos correspondientes. Se incluye un comentario descriptivo para cada cita y una bibliografía primaria de las obras dramáticas de Marqués.

Uslar Pietri, Arturo. "En celebración de Germán Arciniegas. Arciniegas, 90," XL:4, 1990, 536-539.

Este autor venezolano se refiere a su relación y trato durante más de medio siglo con el escritor colombiano Germán Arciniegas. Entre otros conceptos, Arturo Uslar Pietri señala: "No es el autor de una obra hecha, sino el continuador activo de una obra en continuo crecimiento. Tiene muchas cosas que expresar para los latinoamericanos de hoy este hombre ejemplar que tanto nos obliga a todos." Esta nota es una de las tres publicadas "En celebración de Germán Arciniegas," en ocasión de celebrar su 90o. aniversario. Para las otras dos notas, véase Cobo Borda, Juan Gustavo, y Zuluaga, Conrado.

Valenzuela, J. Samuel. "Chile y su futuro" (artículo reseña), XXXVIII:4, 1988, 528-530.

Analiza el libro de Alejandro Foxley *Chile y su futuro. Un país posible,* publicado en Santiago en 1987. Foxley designa "nudos gordianos" a los elementos constitutivos de la crisis chilena. Ellos son: el problema del disenso y de la violencia política, la distancia entre civiles y militares, la debilidad y falta de autonomía sindicales, la necesidad de definir un rol empresarial ampliamente aceptado, la estabilización de la tenencia y la producción agrícolas, la excesiva centralización en Santiago de la mayor parte de las actividades nacionales, y la falta de una estrategia para enfrentar la marginalidad social. El autor estima que Foxley no convencerá a todos con sus proposiciones, pues cada una puede ser discutida más a fondo. Pero no puede desconocer que el libro plantea con gran sentido de urgencia un camino para salir de la mayor crisis de la historia de Chile.

Vanden, Harry E. "The Making of a Latin Marxist: José Carlos Mariátegui's Intellectual Formation," XXXVI:1, 1986, 5-28.

The lack of a definitive biography suggests that a comprehensive understanding of José Carlos Mariátegui's thought must be based on a factual analysis of the sources which nourished his intellectual development. Therefore, this

article is based on field research, interviews, and textual analysis to cover key areas of intellectual and ideological influences on Mariátegui. The author analyzed his library at the Central Library of the University of San Marcos, in Lima, which Mariátegui donated shortly before his death, when Jorge Basadre was its director. The Mariátegui family allowed the author to see the books they kept. In all, a list of some 360 works which belonged to Mariátegui's personal library was compiled.
Manuel González Prada appears to be a major influence on Mariátegui's early period, on his attitude toward the Peruvian Indians and the need of their economic redemption. The author details his European sojourn, which began in 1919, where he was influenced by the readings and conversations with a good number of thinkers, albeit in different ways, such as Henry Barbusse and Georges Sorel, in France, Benedetto Croce and Piero Gobetti, a revolutionary liberal, Antonio Gramsci and other communists, in Italy. It is doubtful that his thought, culture, and political tactics could have reached the level they did without these influences. The author reviews the impact of other intellectual influences, from European and Latin American figures, many of them well represented in the pages of *Amauta*.

Vélez Rodríguez, Ricardo. "La historia del pensamiento filosófico brasileño (siglos XVII a XIX): problemas y corrientes," XXXV:3, 1985, 279-288.

Este artículo es una síntesis acerca de las principales figuras y corrientes del pensamiento filosófico brasileño, a lo largo de los siglos XVII, XVIII y XIX. Las corrientes representativas de la meditación brasileña a lo largo de los siglos mencionados, son: el *saber de salvación*, que corresponde al período colonial; el *empirismo mitigado*, que se desarrolla en el contexto de las reformas educativas efectuadas por el Marqués de Pombal (1699-1782), en la segunda mitad del siglo XVIII; el *eclecticismo espiritualista*, que partiendo de las bases teóricas formuladas por Silvestre Pinheiro Ferreira (1779-1846), encontró en Eduardo Ferreira França (1809-1857) y en Domingos Gonçalvez de Magalhães (1811-1882) a sus dos principales teóricos, que reaccionaron contra la corriente anterior formulando un sistema armónico sobre la conciencia y la libertad. Por último, se hace referencia a la *Escola do Recife*, cuyo principal representante es Tobías Barreto (1839-1889), quien formuló una hipótesis culturalista basada en el neokantismo, contraponiéndose al determinismo que se tornó base fundamental de la *corriente positivista*, sistematizada en el Brasil a partir de 1870.

Vidaurreta, Alicia. "Cinco épocas en el periodismo de Entre Ríos, Argentina, 1819-1900," XXXVIII:4, 1988, 517-527.

Se analizan todos los periódicos publicados en la provincia con fechas de aparición y cese, frecuencia, redactores y orientación política. La casi totalidad de la prensa de la provincia de Entre Ríos tuvo profunda connotación políti-

co-partidaria. Anárquica y titubeante al principio, se vigorizó notablemente a partir de 1851, pero también asumió una posición muy definida en la oposición al general Justo José de Urquiza, en el período de gobierno de Eduardo Racedo y en la reacción contra el orden conservador en 1891.

Ward, Thomas Butler. "Toward a Concept of Unnatural Slavery During the Renaissance: A Review of Primary and Secondary Sources," XLII:2, 1992, 259-279.

The author attempts an understanding of several important Renaissance texts with their historical and ideological milieu. He reviews a good number of sources, comparing Aristotle and Columbus' views on slavery, and demonstrating the influence of the concept of social slavery on Columbus, perhaps due to the impact of the Renaissance on him. Special attention is given to Thomas More's *Utopia*, because he defines slavery as a social condition, never a natural one, as in Aristotle's mind, where slavery was the inviolable law of nature. The second reformer, Bartolomé de Las Casas, living in America, was able to understand that the social condition that caused slavery was "the avaricious tyrants' insatiable greed for money." The third reformer, Erasmus, also falls in line with More and Las Casas, by dealing, in varying degrees, with a concept of nature that was alien to Aristotle and Columbus. The major importance of these three reformers is that they began to see life from a more Christian, humanistic perspective.

Wilson, Larman C. "The OAS and Promoting Democracy and Resolving Disputes: Reactivation in the 1990s?" XXXIX:4, 1989, 477-499.

This article focuses on the role of the OAS in peacekeeping, considering first its *decline* in activism and effectiveness as illustrated by the Central American peace process—until 1987. The marginalization of the OAS in the 1980s was in contrast to its important contributions to resolving disputes between Costa Rica and Nicaragua in the 1950s; between the Dominican Republic and Venezuela, and El Salvador and Honduras in the 1960s, and attempting to end civil war in Nicaragua in the 1970s. OAS marginalization was due to United States rejection of its role and turning to the United Nations during the war between Argentina and England over the Falkland/Malvinas; U.S. covert intervention in Nicaragua and the invasion of Grenada in early 1980s, and the U.S. being in arrears in its OAS general budget quota.

In 1983, four Latin American states initiated the Central American peace process in fear of U.S. intervention; it was outside the OAS. Later, the OAS became involved but the Central American presidents invited the United Nations to be in charge of the military force (ONUCA) to disarm the Contras, which became a joint OAS-UN operation. The Central American peace process itself laid the basis for *reactivating* the OAS: Latin American cooperation via

Contadora Group to Support Group to Rio Group; activism by OAS Secretary-General João Clemente Baena Soares; OAS Observer Group prepared Nicaragua for elections; OAS cooperation with the United Nations. Some other contributing factors were the moderate Bush administration's trying to deal with Noriega through the OAS *before* intervening militarily in 1989, and promising to pay up its arrears in OAS, and the entry of Canada into the OAS.

Wise, David O. "*La Sierra* (1927-1930): 'The Voice of the Men of the Andes'," XXXV:2, 1985, 166-190.

This article refers to the journal *La Sierra*, published in Lima between 1927 and 1930 by J. Guillermo Guevara and a coterie of provincial-born collaborators. Its historical significance is to record the awakening of provincial intellectuals during the authoritarian rule of President Augusto B. Leguía's *oncenio* (1919-1930). For it was in the 1920s rapid modernization that emerged a heightened concern for the affairs of the country's long-neglected interior provinces. *La Sierra* was, in fact, Guevara's indisputable personal tribune.

The author examines the main goal of the publication -to impose the superior culture of the highlands to the supposedly "decadent coast"; the way it was promoted and distributed, the reception it received at the capital and the interior -it was largely ignored by the established press of Lima- and its cost of production. Its glorification of the traditions of the Andean highlands was accompanied by a hostility toward Lima, and was supported by *serranistas* like Manuel González Prada and Franz Tamayo. Then, the article focus in the content of *La Sierra*, "The Voice of the Men of the Andes," the mouthpiece of provincial Peru.

Woods, Richard D. "Mexican Autobiography Within Mexican Literature," XLI:1, 1991, 3-14.

The search for Mexican autobiography reveals not only more than 300 items of this genre but also the infrastructure that sustains the writer-publisher-reader complex. Encyclopedias, dictionaries, bibliographies and literary histories note the absence of autobiography more often than its presence. Anthologies of national literature for new generations of students register sporadic attention to autobiography. Journals, exposing readers to articles and to book reviews, fail to address autobiography along with other genres. Furthermore, the absence of literary criticism impedes both recognition and acceptance of autobiography. For if critics fail to note this genre, the literate public remains ignorant of it. Finally, Mexican publishers pay little attention to autobiography even though some of the major presses do occasionally include titles of lifewritings. Mexico has never served as a proper forum for its growing number of autobiographies.

"The Writings of Lewis Hanke," XXXVI:4, 1986, 427-451.

This bibliographical list includes 20 unpublished items, and an individual listing of the publications by Lewis Hanke (1905-1993), chronologically arranged by year, beginning in 1935 and ending in 1987. Professor Hanke was an outstanding Latinamericanist, a fact not only attested by the 210 works cited in this bibliography, plus one forthcoming at that time (1987), but for many remarkable achievements, such us having created the best Latin American bibliographical tool available, the *Handbook of Latin American Studies*, which already published its fiftieth-second issue, and being the first Latinamericanist who in 1974 became President of the American Historical Association. He received the Kalman Silvert Award in 1989 from the Latin American Studies Association, and in 1992 the Antonio de Nebrija - Fifth Centenary Special Prize from the University of Salamanca, Spain, on the 500th anniversary of the compilation of the first Spanish grammar.

Yeager, Gertrude M. "Women and the Intellectual Life of Nineteenth Century Lima," XL:3, 1990, 361-393.

This essay begins the reconstruction of female participation in the intellectual life of nineteenth century Lima. Using collective biography it identifies eighteen women who participated actively and regularly as writers, editors and *salonieres* in the late 1800s and were recognized and honored for their writings by their contemporaries. It examines the tertulias of Juana Manuela Gorriti and Clorinda Matto de Turner; provides biographical information such as social and marital status and indicates the networks and mentoring relationships which helped these women develop their talents and publish their works. It identifies the female press as well as pseudonyms and a bibliography of writings from the periodical collection at the National Library in Lima.

Zalazar, Daniel E. "Las oposiciones dualistas en el *Facundo*," XXXIII:1, 1983, 3-12.

Señala que la crítica a Domingo F. Sarmiento no parece haber reparado lo suficiente en que *Facundo* presenta la situación de Argentina en tres momentos decisivos, 1810 (independencia), 1825 (ruptura de la lucha entre las provincias) y 1845 (dictadura de Rosas). El autor analiza otras oposiciones latentes también con la oposición civilización/barbarie, como la oposición Córdoba/Buenos Aires, que no se expresaba solamente en ideas ni actitudes distintas, sino en modos de comportamiento y conducta relacionados con sus respectivas posiciones. Córdoba era española, tradicional, católica, escolástica y antirrevolucionaria, y aunque su posición no significaba barbarie era una civilización distinta a la de Buenos Aires, marítima, liberal, progresista, laica y afrancesada. Otras oposiciones analizadas son la oposición ciudad/campaña; la oposición unitarios/federales; la oposición católicos/liberales y la oposición tradicionalis-

tas/progresistas. El autor desarrolla el esquema histórico que corresponde a este proceso de las oposiciones, donde las dualidades se refuerzan o debilitan según sea el predominio de las alianzas. Eventualmente, sostiene el autor, será la existencia de influencias recíprocas la que permitirá avizorar el triunfo final de las ciudades.

Zalazar, Daniel E. "De *Facundo* a *Conflicto y armonías de las razas en América,*" XXXV:2, 1985, 191-200.

Este ensayo literario sobre el escritor argentino Domingo F. Sarmiento (1811-1888), enfoca las diferencias entre su primera obra, *Facundo* (1845) y la última, *Conflicto y armonías de las razas en América* (1883). Este último trabajo fue escrito desde la perspectiva de su larga experiencia de casi cuarenta años, habiendo llegado a la conclusión de que los valores civilizados que había destacado en 1845 no aseguraban la vigencia de la democracia política en los países hispanoamericanos. Sarmiento mismo señaló que *Conflicto* era "el *Facundo* llegado a la vejez."
El autor se refiere a las causas por la que hubo falta de interés en *Conflicto*, señalando que el trabajo sarmientino de 1883 no rechazó las ideas expuestas en 1845, si bien al comparar la experiencia de la América sajona y la española, incorporó "en la raíz del mal" a causas biológicas y culturales común a todos los países de habla hispana: la influencia de la mezcla racial de indios, españoles y negros en menor medida. El autor también destaca la preocupación de Sarmiento por el surgimiento de gobiernos militares o de dictadores militarizados. Analiza las opiniones de José Ingenieros sobre *Conflicto*, y la influencia que en él tuvieron los escritos de Herbert Spencer. Concluye señalando que la mayor parte de *Conflicto* está dedicada a demostrar que el mestizo americano era un producto inferior al europeo y no siempre superior al indio o al negro, y a sostener que el mal del indio nació con la conquista y se agravó por la esclavitud a que fue sometido por los españoles.

Zalazar, Daniel E. "Sarmiento y Rousseau," XXXVIII:3, 1988, 383-395.

El propósito del artículo es mostrar que Sarmiento tuvo una doble actitud hacia los escritos de Rousseau. Por una parte, Sarmiento aprobó y adoptó varias de las ideas pedagógicas del *Emilio* y también varias veces expresó su admiración por Rousseau como escritor. Por otra parte, su posición frente a las ideas filosófico-políticas de *El contrato social* fue invariablemente de crítica y censura. Aunque su posición fue teóricamente adversa a la del *Contrato*, la acrimonia de las críticas puede explicarse, en buena parte, por su conocimiento incompleto de los escritos de Rousseau y por interpretaciones equivocadas de los críticos de su época, a los que siguió en sus juicios. Por ejemplo, Sarmiento lo consideró como uno más de los filósofos ilustrados del siglo XVIII, a los que estimaba culpables de los desvaríos revolucionarios del 89 francés y de los de los

revolucionarios de la independencia de su país. Además, no conoció la existencia de un manuscrito no publicado del *Contrato* -el llamado "Manuscrito de Ginebra"- en que Rousseau aclaraba que él no se refería a contratos celebrados históricamente, sino que presentaba las ideas de "contrato social" y del "hombre natural" como hipótesis cuyo objeto era alumbrar problemas tales como la existencia del derecho, de la justicia y de la moralidad en las sociedades organizadas. Sarmiento no conoció las obras en que Rousseau se ocupó de sociedades reales, como el *Proyecto de constitución para Córcega* y *Consideraciones sobre el gobierno de Polonia*. En éstas el ginebrino tomó en cuenta las circunstancias históricas y geográficas de esos países.

Zavala, Silvio. "Por el camino de la bibliografía mexicana," XXXIX:1, 1989, 44-49.

Este ilustre historiador, recordando que fue en México donde se instaló la primera imprenta del continente americano, en 1539, ofrece una relación sucinta de algunas obras salientes que jalonan la bibliografía histórica mexicana. Como colofón a sus comentarios sobre los trabajos que escogió para su repaso bibliográfico, hace referencia a la historia de los 450 años de la imprenta tipográfica en México (1988), de Antonio Pompa y Pompa.

Zuleta, Ignacio M. "¿Modernismo argentino o modernismo en la Argentina?: del 80 al 900," XXXV:4, 1985, 437-447.

Define y explica el movimiento modernista en la historiografía argentina, y particularmente en el período 1880-1900. La hipótesis del autor es que el modernismo es algo que más bien le ocurrió a la literatura argentina del período, a la manera de un influjo externo, importante como catalizador de inquietudes para un grupo de escritores que tuvo en el movimiento un punto de referencia en un momento de su formación como creadores.

Dentro de un análisis que el autor denomina "conflicto de modernidades," y visto desde el ángulo político, el concepto de modernidad de la Generación del 80 es el propio de la ilustración europea, que viene a configurarse como ideología de la dirigencia argentina en la segunda mitad del siglo XIX. Sostiene además la incompatibilidad del modernismo con las manifestaciones del anarquismo y el socialismo, y enfoca a la ciudad y a la lengua para estudiar la transición del 80 al 900 en el análisis de algunos temas y actitudes.

Finalmente, menciona la presencia de Rubén Darío en Buenos Aires y el eco de su modernismo en esa ciudad, que constituyó "una rareza," y bajo este mismo signo el autor se refiere a Leopoldo Lugones, quien plantea problemas de afirmación de su identidad individual como escritor y muestra un rechazo por las formas exteriores de la retórica modernista.

Zuluaga, Conrado. "En celebración de Germán Arciniegas. A los 90 años con la esperanza intacta," XL:4, 1990, 540-543.

Relata brevemente como conoció a Germán Arciniegas y destaca su saliente labor en el mundo de las letras del continente a través de los múltiples cargos desde donde difundió sus ideas y su saber. Conrado Zuluaga acota que "Arciniegas no ha hecho otra cosa que llevar a todas partes su fervor americano para tratar de sembrar en cada uno de nosotros, habitantes de este inmenso continente, un grano de su vocación americana." Esta nota es una de las tres publicadas "En celebración de Germán Arciniegas," en ocasión de celebrar su 90o. aniversario. Para las otras dos notas véase Cobo Borda, Juan Gustavo, y Uslar Pietri, Arturo.

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LA ORGANIZACIÓN DE LOS ESTADOS AMERICANOS

La Organización de los Estados Americanos (OEA) es la organización regional más antigua del mundo, ya que se remonta a la Primera Conferencia Internacional de Estados Americanos, celebrada en Washington, D.C., de octubre de 1889 a abril de 1890. En esta reunión se aprobó la creación de la Unión Internacional de Repúblicas Americanas. La Carta de la OEA se suscribió en Bogotá en 1948 y entró en vigencia en diciembre de 1951. Posteriormente la Carta fue enmendada por el Protocolo de Buenos Aires, suscrito en 1967, el cual entró en vigencia en febrero de 1970; por el Protocolo de Cartagena de Indias, suscrito en 1985, el cual entró en vigencia en noviembre de 1988, y por el Protocolo de Managua, el cual entró en vigencia el 29 de enero de 1996. En 1992 los Estados miembros suscribieron el Protocolo de Washington, cuya ratificación por parte de dos tercios de los Estados signatarios está pendiente. En la actualidad la OEA tiene 35 Estados miembros. Además, la Organización ha otorgado categoría de Observador Permanente a más de 40 Estados, así como a la Unión Europea.

Los propósitos esenciales de la OEA son los siguientes: afianzar la paz y la seguridad del Continente; promover y consolidar la democracia representativa dentro del respeto al principio de no intervención; prevenir las posibles causas de dificultades y asegurar la solución pacífica de las controversias que surjan entre los Estados Miembros; organizar la acción solidaria de éstos en caso de agresión; procurar la solución de los problemas políticos, jurídicos y económicos que se susciten entre ellos; promover, por medio de la acción cooperativa, su desarrollo económico, social y cultural, y alcanzar la efectiva limitación de armamentos convencionales que permita dedicar el mayor número de recursos al desarrollo económico y social de los Estados Miembros.

ESTADOS MIEMBROS: **Antigua y Barbuda, Argentina, Bahamas** *(Commonwealth de las)*, **Barbados, Belice, Bolivia, Brasil, Canadá, Colombia, Costa Rica, Cuba, Chile, Dominica** *(Commonwealth de)*, **Ecuador, El Salvador, Estados Unidos, Grenada, Guatemala, Guyana, Haití, Honduras, Jamaica, México, Nicaragua, Panamá, Paraguay, Perú, República Dominicana, Santa Lucía, San Vicente y las Granadinas, St. Kitts y Nevis, Suriname, Trinidad y Tobago, Uruguay y Venezuela.**

THE ORGANIZATION OF AMERICAN STATES

The Organization of American States (OAS) is the world's oldest regional organization, dating back to the First International Conference of American States, held in Washington, D.C., from October 1889 to April 1890. This meeting approved the establishment of the International Union of American Republics. The Charter of the OAS was signed in Bogota in 1948 and entered into force in December 1951. The Charter was subsequently amended by the Protocol of Buenos Aires signed in 1967, which entered into force in February 1970, by the Protocol of Cartagena de Indias, signed in 1985, which entered into force in November 1988, and by the Protocol of Managua, which entered into force on January 29, 1996. In 1992, the Member States signed the Protocol of Washington, which is pending ratification by two thirds of the signatory States. The OAS currently has 35 Member States. In addition, the Organization has granted Permanent Observer status to over 40 States, as well as to the European Union.

The basic purposes of the OAS are as follows: to strengthen the peace and security of the continent; to promote and consolidate representative democracy, with due respect for the principle of nonintervention; to prevent possible causes of difficulties and to ensure the pacific settlement of disputes that may arise among the Member States; to provide for common action on the part of those States in the event of aggression; to seek the solution of political, juridical and economic problems that may arise among them; to promote, by cooperative action, their economic, social and cultural development, and to achieve an effective limitation of conventional weapons that will make it possible to devote the largest amount of resources to the economic and social development of the Member States.

MEMBER STATES: **Antigua and Barbuda, Argentina, The Bahamas** *(Commonwealth of)*, **Barbados, Belize, Bolivia, Brazil, Canada, Chile, Colombia, Costa Rica, Cuba, Dominica** *(Commonwealth of)*, **Dominican Republic, Ecuador, El Salvador, Grenada, Guatemala, Guyana, Haiti, Honduras, Jamaica, Mexico, Nicaragua, Panama, Paraguay, Peru, St. Kitts and Nevis, Saint Lucia, Saint Vincent and the Grenadines, Suriname, Trinidad and Tobago, United States, Uruguay and Venezuela.**

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